

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME IX
(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by
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Khan Bahadur

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PREFACE.



THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS, making with the 768 MSS noticed in the first six volumes, a total of 960

The MSS described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS belong to Philology. The remaining 57 MSS, arranged under the heads of Encyclopædias, Ethics, Politics and Philosophy, belong to the section *Sciences* which however is not completed in this volume.

Of the rare, interesting, and valuable MSS noticed in the present volume, the following may be mentioned as especially worthy of attention

- No 795 An autograph copy of *Madîr al-Atâdil* a Persian dictionary, composed in A H 1001 = A D 1593
- No 805 *Asphar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian dedicated to Aurang-zib
- No 814 *Muntakhab-i Bahâr-i-‘Ajam*, an autograph copy of Indarman's abridgment from his master Tek Uhand Bahâr's exhaustive dictionary *Bahâr-i-‘Ajam*
- No 817 *Masâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian by Abû Abd Ullah Husayn bin Ahmad uz-Zûzani died A H 486 = A D 1093, dated A H 1095
- No 819 *Dastûr ul-Lugat*, a rare old grammatical dictionary by Abu Abd Ullah ul-Husayn bin Ibrahim un Natanzi, died A H 499 = A D 1106
- No 820 *Tâj ul-Masâdir*, by Ahmad bin ‘Ali ul Maqqari died A H 470 = A D 1077 an old copy, dated A H 850
- No 822 *Kitab ul-Masâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian by Muhammad bin ‘Abd Ullah ul-Busti
- Nos. 823-824 *Muhaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Mahmūd bin 'Umar ush-Shaybānī.

No. 849 A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shāh, by Ulfatī Husaynī Sāwajī

No 869 An extremely rare and valuable copy of the fourth *Daftar* of Abul Fadl's letters

No 906. An accurate and well-written copy of *Durrat ut-Tâj*, a vast encyclopædia of philosophical sciences, written about A H 700 = A D 1300, by Qutb-ud-Din Shirâzi (d A H. 710 = A D 1310) for Dubāj, or king of Gilān Dated A H 1027 . .

No. 910 *Jawāhir ul-'Ulum*, an extremely rare encyclopædia of different sciences, written about A H 962 = A D 1554, for the emperor Humāyūn, by Muhammad Fādil 'Ali us-Samarqandī

No 927 A correct and beautifully written copy of Husayn Maybudī's commentary on 'Ali bin Abū Tālib's *Diwān*, dated A H 928

No 934 'An elegant and beautifully written copy of the *Wisāyâ-i Nizām ul-Mulk*

No 943 A very beautiful and correct copy of Sāyyid 'Ali Hamadānī's *Dakhīrat ul-Mulūk*, dated A H 968

No 948 *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc. written about A H 989 = A D 1581, for Rājah 'Ali Khān Fārūqī, the eleventh King of Khândish, by 'Abd ul-Latif Munshi

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr A F Scholfield left India The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr Scholfield's appointment as Record Keeper, but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain Modern works are different from the

old ones of necessity, for the world does not stand still, and whereas in the olden time Khân A'zam Tātār Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tātārkhâniya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J A CHAPMAN.

Imperial Library, Calcutta

14th October, 1925.

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ERRATA.

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75	18	
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		"ساعات سعادت" ,, "ساعات سعاد"

1. 2. 3.

4.

5.

6.

7.

8.

9.

10.

11. 12. 13.

14.

15.

16. 17.

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

foli 30 lines 14, size $8\frac{1}{4} \times 6$, $6 \times 4\frac{1}{4}$

صرف میر

SARF-I MÎR.

The well-known treatise on Arabic inflexion

Author Abul Hasan 'Alî bin Muhammad bin 'Alî, called
Sayyid Sharîf-ul-Jurjânî

ابوالحسن علی بن محمد بن علی المعروف به سند شریف

الجرجانی *

Beginning —

ایدک الله فی الدارین للمات له ب عرب سه قسم آمد الخ *

The Author, who was born A.H. 740 = A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shîrâz. When Timûr conquered Shîrâz, A.H. 789 = A.D. 1387, he sent Sayyid Sharîf to Samarcand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791 =

▲ D 1388) He returned to Shīrāz, where he died on Tuesday, 6 Rabi' II, ▲ H. 816 = ▲ D 1413 See Qabas-ul-Hāwī, vol. I, fol. 151^a (Lib copy) Comp also Ḥabīb-us-Siyar, vol. iii, juz 3, p. 89; S. de Sacy, Notices et Extraits, vol x, pp. 4-12 He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p 216

The work, commonly styled صرف مير, or according to Hâj-Khal, ii, p 304, تصرف السند الشريف, is divided into three sections noun (اسم), verb (فعل), and particle (حرف)

For other copies see Rieu ii, p 522, W Pertsch, Berlin Cat. pp 180, 181 and 186, No 1, E G Browne, Camb. Cat., p 262, No v, Ethé, Bodl Lib. Cat. Nos 1653-1656, Ethé, Ind Office Lib. Cat Nos 2406-2409, Buhâr Lib Cat. i, p 201 Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and ▲ H 1288; see also Zenker ii, No 147

Written in ordinary Ta'liq

Not dated, 19th century

No. 770.

fol 222, lines 20; size 11 × 6½, 8½ × 4½

شرح شافيه

SHARḤ-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjib's famous Arabic treatise on etymology and orthography الشافيه .

Commentator Muhammad Hâdî bin Muhammad Sâlih Mâzan-darâni محمد هادی بن محمد صالح مازندرانى .

Beginning.—

الحمد لله رب العالمين و بعد چنين ميگويد درأ بيقدار

تراب الافدام شعيان ائم اظهر الم *

The Arabic original الشافيه by Jamâl-ud-Dīn Abū 'Amr 'Uṣmân bin 'Umar bin Abi Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d. A.H. 646 = ▲ D 1248), is a supplement to the same author's well-known Arabic grammar الكاسه فى النحر (comp Hâj. Khal. vol iv, p 1; Loth, Arabic Cat p 263, printed in Calcutta, 1805, at Lucknow, with notes, ▲ H 1266, etc.).

The commentator Muhammad Hâdî, who, according to Rieu Supplement, p. 253, flourished about ▲ H 1088 = ▲ D. 1677, says in

the preface that he wrote this commentary at the request of **Khân bin Hasan 'Alî Khân**

Copies of this commentary are noticed in Ethé, Ind Office Lib Cat No 2435; Buhâr Lib Cat vol. 1, p. 199, etc. Another commentary on الشايه, by Muhammad Sa'd with the *takhallus* Gâlib, is noticed below. The Arabic original, with a Persian commentary by Muhammad Sâlih Mâzandarâni (father of the present commentator), was lithographed in A H 1268

The MS is defective towards the end and breaks off with the words —

* علم اعلات جمل انساب

Written in careless Ta'liq.

Not dated, 19th century

No. 771.

fol 333, lines 14, size 9 x 6, 6½ x 4

عافيه شرح شافيه

'ĀFIYAH SHARH-I SHĀFIYAH.

Another commentary on Ibn-ul-Hâjib's same grammatical work الشايه

Commentator Muhammad Sa'd with the *takhallus* Gâlib
محمد سعد المنطلي به علم

Beginning —

ستایس و بدایس بدر سرار حضرت کردگاری که فوائد و قواعد

علم نصریف الیم *

* Muhammad Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d A H 1108 = A D 1696) governor of Dihli in Aurangzib's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqâmât-i Harîrî, Kâfiyah, Shâfiyah and Tahqîb, and his works on rhyme and prosody are held in high estimation by the scholars of 'Azîmâbâd. He also left two Diwâns in one of which he adopts the *takhallus* Sa'd and in another Gâlib. See Safinah-i Khwâshgû, fol 30^a. His other works are (1) فندیل, a commentary on the Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî (see No. 778); (2) انتخاب بی بدل, a commentary on Jâmi's Arabic commentary on the کافیه of Ibn-ul-Hâjib (see No. 776); (3) شرح نصاب الصبيان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Naṣr Farâhî (see Ethé Ind Office Lib Cat. No 2387), (4) *میران الاشعار*, a treatise on the art of rhyming (see No 859); etc etc

For other copies see Rieu Supplement, p 120 (where the author is called Muhammad [B] Sa'd), Bûhâr Lib Cat vol. 1, p 20^a

According to a statement at the end of the following copy the commentary was completed in Safar, A H 1097 = A D 1685

Lithographed at Cawnpore, 1878

The MS is defective at the end and breaks off with the following words —

* و خاطر خاطر در حل معاهد دلائل و ایضاح عوامص مسائل

Written in ordinary Ta'liq

Not dated, 19th century

No. 772.

* foll 342, lines 15, size $9 \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of Muhammad Sa'd's commentary on Ibn-ul-Hâjib's *الشاميه*.

Beginning —

* ستايس و بيايس سيار الم *

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gâlib محمد سعد المتخلص به غالب and adds that he completed this work in Safar, A H 1097 = A D 1685

Written in ordinary Ta'liq.

Dated Rajab, A.H 1221

No. 773.

foll 90, lines 7, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{3}{4} \times 2$.

فصول اکبری

FUṢŪL-I AKBARĪ.

*A treatise on Arabic inflexion

Author: Sayyid Akbar 'Alī Ilāhābādī سيد اکبر علي الله آبادي

The name is given so at the end of the MS., but the author

is generally known as *علي الكبير* (not *علي الكبير* as given by Browne (Camb Lib Cat. p 264) and accepted by Rthe (Ind Office Lib Cat No 2423) The words *هو العلي الكبير* in the Camb Lib copy serve only as a heading, meaning "He (God) is high and great"

Beginning —

الحمد لله رب العالمين . . . ددان علمك الله تعالى كه كلمات

According to some verses, written at the end of the British Museum copy (Rieu p 522) the author died A.H. 1091 = A.D. 1680

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmad Lakhnawî, Lucknow, 1884, with another commentary by Himâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the Fusûl, entitled *نوادير الوصول في شرح العصور*, by Muhammad Sa'd Ullah of Râmpûr, was lithographed at Lucknow, A.H. 1297

Written in fair Ta'liq

Not dated. 19th century

Scribe سعد علي عظيم آبادي

No. 774.

fol 62, lines 7, size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{1}{4}$.

The same

Another copy of the Fusûl-i Akbarî, beginning as in the preceding copy

The name of the author, given at the end of this copy, is *سيد علي اكبر اله آبادي*

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated, 19th century

No. 775.

fol 52, lines 17; size $7\frac{1}{4} \times 5\frac{1}{4}$, $5\frac{1}{4} \times 3\frac{1}{4}$

لغة الكافي

LUGAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar *الكافي* of Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d. A.H. 646 = A.D. 1248)

Beginning —

الحمد لله كما هو والصلوة على نبيه ووصبه و بعد خفيبر
 محمد سليم را بخاطر فاتر رسيد النجم *

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muhammad Salim

In the preface a reference is made to كثر اللغة and فاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A. H. 1255, etc) see Hâj Khal V, p 6; G Flügel, 1, p 162, Loth. Arab Cat p 253, etc etc

A detailed Persian commentary on الكافية, ascribed to Mir Sayyid Sharif Jurjâni (d. A. H. 816 = A. D. 1413), is noticed in Ethé, Ind Office Lib Cat No 2434. A paraphrase in Persian verse, styled مرآت, is noticed in Ethé, Bodl Lib Cat No 1662, 6, and a Turkish commentary on the same كافيہ is mentioned in G. Flügel, 1, p 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed Lucknow, 1884), 'Abd-un-Nabî bin 'Abd-ur-Rasûl (lithographed, Kân-pûr, 1881), a metrical paraphrase by Maulawî Ibrâhîm (lithographed, Lucknow, 1872)

Written in ordinary Nasta'liq with copious marginal notes and emendations

Dated Dulqa'd, A. H. 1113

No. 776.

fol. 122, lines 15, size 9 x 6½, 7 x 4½.

انتخاب بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator. Muhammad Sa'd Ja'fari محمد سعد جعفری

Beginning —

سپاس مدي اسلس حضرت آفريد گاريرا سراسن النجم *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A. H. 1102 = A. D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muhammad Sa'd of 'Azimâbâd who wrote a commentary on the شأنه of the same Ibn-ul-Hâjib. See No 771

Written in ordinary Ta'liq.

Dated A H 1234.

The scribe of the earlier portion is سید حمزه علی and of the latter میرزا علی ولد میر علام.

No. 777.

fol. 141, lines 15, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same

The first folio is missing, and the MS opens abruptly thus —

..... حاجه دین کار ایشان - اما بعد میرزا محمد سعد جعفری

معروض میدارد و بر صفحه التماس می نگارد *

Written in ordinary Ta'liq by order of Khawâjah Qamar-ud-Din Khân.

Dated 1218 Fasli

No. 778.

fol. 162, lines 17, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$

تندیل

QINDÎL.

A commentary on Nâsir bin 'Abd-ur Sayyid ul-Mutarrizî's (d A.H. 610=A.D. 1213) well-known Arabic grammar المصاح (see Hâj. Khal. Vol. V, p. 582, Loth. Arab. Cat. No 890, printed by Baillie, Calcutta, 1802, Lucknow, A.H. 1262)

Commentator: محمد سعد Muhammad Sa'd

Beginning --

سیاس و ستایش سباز و محمدمت و آمیزش بی شمار النیم *

The commentator, who in the colophon of the following copy is said to be a native of 'Azimâbâd (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hâjib's

الشاميه (see No, 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Fasli

No. 779.

fol. 175; lines 15, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century

No. 780.

fol. 39; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MIŞBÂH.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd us-Sayyid ul-Mutarrizî un-Nahwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213, see Hâj Khal Vol V, p. 582.

Beginning —

اما بعد حمد الله دى الاعام جاعل النجومى الكلام كالمطعم فى الطعام
..... اما حرف شرط اسب كاهى در آغاز كلام آزند النعم *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj Khal loc. cit., but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq

Dated 18 Rajab A.H. 1231.

Scribe سجاد حسنى

No. 781.

foll 197, lines 15, size 10 x 6, 8 x 3½

منار الفوايط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody

Author 'Abd-ul Bâsit عدد الباسط

Beginning —

عسوی محزون حسن اوصاف الملی امرویس که داغ دلهای

تمنا الم *

The work, is divided into 17 Bâb, as follows —

باب اول در بیان فواید معنی و مختلفه حروف سنجی و تبدیل اینها *

باب دوم در تحریر فواید فارسی *

باب سوم در تحریر نحو و تحقیقات اقوال قواعد فارسی *

باب چهارم در تالیف ترکیب قواعد معنی و انعطاف *

باب پنجم در دفع حدف و ایراد کلمات و حروف فارسی *

باب ششم در تحصیل انعطاف که مخصوص ترکیب آخر کلمه باشد *

باب هفتم در امتداد اудар متناهیین از متقدمین *

باب هشتم در تحقیقات لغات *

باب نهم در مختارات متقدمین *

باب دهم در صنایع و نواری و تعبیر معما *

باب یازدهم در علم عربی و فواید *

باب دوازدهم در ادب اصمون احادیث *

باب سیزدهم در وصی شهادنامه و غیره *

باب چهاردهم در چندی فواید نجوم معدا متداول اشعار *

باب پانزدهم در انواع اشعار *

باب شانزدهم در پند و مضمون هندی و تلامز بدای انداز طریقه *

شعرای سلف و حال *

باب هجدهم در احوال شعرای و اشعار ایشان *

The date of composition, A H 1130 = A.D. 1717, is expressed by the title منار الضوابط

Written in ordinary Ta liq

Not dated, 19th century

Scribe علام علي

No. 782.

fol. 165, lines 17, size $8\frac{1}{4} \times 4\frac{1}{4}$; 6×3

رح الغية

SHARH-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muhammad bin 'Abd Ullah bin Mâlik-ut Tâ'i's famous Arabic grammar **الغية**

Commentator Muhammad 'Alī bin Maulânâ Âqâ Bâbâ-i Sarkânî محمد علي بن مولانا آقا باباي سرکاني

Beginning.—

الحمد لله رب العالمين برضاير صايقه اصحاب سخن و انصار

ثابته ارباب حکم پرشیده بیس *

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwi, died, according to Hâj Khal vol 1, p. 407, in A H 672 = A.D. 1273. See also Loth, Arab Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A H 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No 2436 Bûhâr Lib Cat vol. 1, p. 200.

The Arabic original was printed in Bûlâq, A H 1253, Lucknow 1263, edited by De Sacy, 1833, and, with Ibn-'Âqil's commentary, by F. Dieterici, Leipzig, 1851, German translation, by the same, Berlin, 1852.

A Persian commentary on the same **الغية** by Sultân Muhammad bin 'Alī of Kâshân is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe محمد بن محمد بن محمد مادن says that he copied the MS at the request of his master Mirzâ Bahâ-ud-Din Muhammad.

No. 783.

foll. 248, lines 12; size 12 x 8, 8 x 5

شرح العیة

SHARH-I ALFĪYAH.

An exhaustive commentary on Muhammad bin 'Abd Ullah bin Mâlik ut Tâ'î's Arabic grammar العیة, in two volumes

Commentator Abd Ullah bin Mansûr ul-Qazwini صدالله بن منصور القزوینی

Beginning —

خوبتر کلمه که ارباب کلام نحو آن حرف ارباب النح *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work العیة for Persians studying Arabic

This MS, which is the first of the two volumes, ends with the words —

درین دو بیت بسبب حرف بیان کرده که جمعا مخصوص اند باسم
و عمل ایسان جراست *

No. 784.

toll 250 (249-498); lines and size same as above

The second volume of the above work, beginning —

حراست الا حلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Hâfiz Nûr Ullah in beautiful bold Nasta liq with an illuminated head-piece and a double-page 'unwân at the beginning of the first volume

In a versified colophon at the end of the second volume it is said that the MS was written by order of the Wazîr-i Aṣaf (i.e. the Wazîr of Āṣat-ud-Daulah)

Dated A.H. 1169

The scribe of the copy Hâfiz Nûr Ullah flourished under Nawwâb Āṣaf-ud Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797).

See Taḍkirah i Khwushnawisân, p. 46

No. 785.

foll 248, lines 15 size $10 \times 5\frac{1}{4}$, 7×4

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar **الفیه**

Commentator Muhammad Sâdiq Barûjirdi محمد صادق بروجرودی
Beginning —

الحمد لله على آلائه والصلوب على و بعد چدين گوید بنده

ليل البصاعه محمد صادق بروجرودی الح

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the *Alfiyah*, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, *Dulqa'd*, A 1183

Scribe ملاسلیم بن . الجبلانی

No. 786.

foll 233, lines 16, size $8\frac{3}{4} \times 4\frac{3}{4}$, $6\frac{1}{4} \times 3$

دریای لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian

Authors : Inshâ Allâh Khân and Mirzâ Qatîl . انشاء الله خان و میرزا

نتیل.

Beginning

ندای بی اندازه داوریرا سراوار انس که زبان ادبی را بلعنمای

کوناگون بنطق آورد الم

Sayyid Inshâ Allâh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dhlî, where they held influential

posts under the Mughal emperors. His father, Mir Māshā Allāh, with the *takhallus* Masdar, was a court physician of Aurangzib, and a friend of Amīr-ul-Umarā Nawwāb Dulfāqār Khān (the well-known Amīr of Aurangzib's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dihlī, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud Daulah. Inghā was born and brought up in Murshidābād, but in his youth he went to Dihlī (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Hakīm Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Hakīm Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāvat, Mivān Shikibā, Mirzā 'Azīm Beg 'Azīm (pupil of Saudā), Mir Qamar-ud-Dīn Minnat of Sūnipat (see No. 418), and Shavkh Walī Ullah Muhibb. Inghā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inghā went to Lucknow, where he held similar poetical disputes with the eminent poets Mushafī (see No. 709), Jur'at (d. A.H. 1225 = A.D. 1810), Qatīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āsaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzā Sulaymān Shikūh (d. A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'adat 'Alī Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1813), from whom he received warm favours and liberal rewards. In his later days Inghā incurred the displeasure of the Nawwāb and was removed from the court. According to a chronogram by Basant Singh Nishāt, quoted in Azād's Āb-i Hayāt, p. 269, Inghā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Āb-i Hayāt, pp. 259-309. Garcin de Tassy, Littérature Hindouï, vol. 1, p. 244. Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inghā was well versed in Urdū and Persian, and also knew Turkish and Pushtū. Besides the present work he left a Urdū Kulhyāt; a Persian Dīwān; a Persian Maṣnawī, entitled شیر مرغ written in imitation of Bahā-ud-Dīn 'Āmulī's Nān-wa-Halwā (see No. 291), a Persian Maṣnawī consisting of words of letters none of which have diacritical marks, a Persian Maṣnawī, called شکار نامه, written in praise of Nawwāb Sa'adat 'Alī Khān, Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar مائة عمل by 'Abd-ul Qādir bin 'Ābd-ur-Rahmān ul-Jurjānī (d. A.H. 471 = A.D. 1078), a Persian treatise, called لطائف السعادت, containing

witty savings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii, p 961)

For Qatîl's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamîn-ud-Daulah Nâzîm-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubârîz Jang Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches It is also stated that two titles for the work were selected by each of them, viz ارشاد ناظمى and بحر السعادت by Inshâ Allah and درباى لطافت and حقيقت اردو by Qatîl

The work consists of one *Sada* صد (in five *Durr-dānah* در دانه) and seven *Jazīrah* جزيره with sub-divisions, termed سلطنت - شهر and بلدة, enumerated in the preface Printed, Murshidâbâd, A H 1266.

Written in fair Ta'liq

Dated 2 Jumâdâ II, A H 1240

No 787.

fol. 21, lines 18, size $6\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$.

دستور المبدى

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author · Safî ibn Nasîr صفى ابن نصر

Beginning:—

الحمد لله الذى يصرف الاحوال ويخفف الاثقال ويكشف الغل
و يصلح العمل النعم *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârîm Ismâ'îl.

The explanations are given in the form of questions and answers

Comp. Rieu ii, p 524, W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No 2428, Bûhâr Lib. Cat vol. i, p 201. Lithographed with marginal notes by Muḥammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863 Again at Cawnpore, 1878.

with two appendices called *Tabṣīrah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*

Dated Rabī' I, A.H. 1249

Scribe سید نجف علی.

No. 788.

fol 22, lines 13, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

ریاض الحروف

RIYÂD-UL-ḤURŪF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibratī عبرتی.

Beginning —

بعد از ستایش گوی حرف در زبان آدمی که الف فامت سر و

و زبان الف *

The author, who designates himself only by his poetical *nom de plume* 'Ibratī, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ufatī. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mir Altâf Husayn Khân for the use of Mahdī Hasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 Dūlqa'd, A.H. 1271

No. 789.

fol 61, lines 9, size 8×5 , $6 \times 3\frac{1}{2}$

قواعد فارسی

QAWÂ'ID-I FÂRSÎ.

A Persian grammar

Author: Raughan 'Alī Anṣārī Jaunpûrī روشن علی انصاری جوینپوری

Beginning —

بعد حمد حضرت آفریدگار جل جلاله و تعبد حجاب *

Raushan 'Alī, who is the author of several other works, died according to Rieu, p 857, as professor in the College of Fort William, Calcutta, about A D 1810

The work is founded on the Farhang-i Rashīdī, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bāb* and a *Khātimah*

For other copies see Rieu, *loc cit.* and Ethé, India Office Lib. Catalogue, Nos 2520-2571, Bihār Lib Cat vol 1, p. 202. Printed at Calcutta, 1828, 1833, Lucknow, 1875.

Written in legible Nasta'liq

Dated, Safar, A H 1262.

No. 790.

• foll 61, lines 15; size 9 × 6, 6 $\frac{3}{4}$ × 3 $\frac{3}{4}$

The same

Another copy of Raushan 'Alī's Qawā'id-i Fārsī, beginning as above.

The latter portion of the MS, foll 30-61, contains the *Muqaddimah* of the Farhang-i Jahāngirī (see No: 797-801), beginning —

مقدمه مستمل است بر دوازده آئین - اول در بیان اطلاق اسم پارس

بر ملک ایران آئین *

Folios are misplaced in some places

Written in ordinary Ta'liq

Not dated; 19th century

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No 791.

foli 451, lines 17, size $9\frac{1}{4} \times 6\frac{1}{4}$, $6 \times 3\frac{1}{4}$

شرف نامه احمد منیری

SHARAF NÂMAH-I AĤMAD MUNAYRÎ.

A Persian dictionary

Author Ibrâhîm Qiwâm Fârûqî ارومى قوام

Beginning —

بسم خداوند هستی به اسب الهی *

The author, a native of Bihâr entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Dîn Yahyâ Munayrî, the celebrated Indian saint (*d* A H 782 = A D 1380), whose discourses entitled معادن المعانی, and letters or مکتوبات are noticed later on in this catalogue

The work was composed in the reign of Abul Muzaffar Bârbak Shâh, who reigned in Bengal from A H 862 to 879 = A D 1457 to 1474. It is also known as فرهنگ ابراهیمی and شرفنامه ابراهیمی

This copy concludes with two panygeric Qasidahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasidah: دامن او دران ریان فتح هست و هم ظفر - هو المظفر باریک شد شاه عالم ناد و عست

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Fasl* and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp Rieu II, pp. 492 and 493, Blochmann, Contributions, pp. 7-9; J Aumer, p. 103; Ethé, Bodl Lib Catalogue, Nos 1718-1719; W Pertsch, Berlin Cat p 195. No 19; Ethé, Ind Office

Lib. Cat No 2457, *Mélanges Asiatiques*, iii, p. 494, and ix, pp 514 and 515

Written in fair Nasta'liq

Not dated, 17th century

No. 792.

fol. 287, lines 16, size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{2}$

The same.

Another copy of the *Sharaf Nāmah*-i Ahmad Munavri

One or two folios are missing from the beginning and the MS opens abruptly thus

هیچ دانی در بیاید فارسی را چند حرف •

Written in ordinary Indian Ta'liq

Dated 29 Jumādā II 1218 Bengal year.

No. 793

fol. 396 lines 17, size 12×8 ; $9 \times 5\frac{1}{2}$

موید الفضلا

MU'AYYID-UL-FUDALĀ.

A Persian dictionary

Author Muhammad Ibn Lād محمد ابن لاد

Beginning —

معامد متواتره و مدایح متکلمه مرداور دانا و دستگیر توانا را که

بتلخیص چندین حرف الخ •

Blochmann, who describes the work in his *Contributions*, p. 9, calls the author Muhammad bin Shaykh Lād of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work

For Arabic words *الصراح* , *التاج* , and for those of Fārs, Rūm, *دستور* - *ادات الفضلا* - *لسان الشعرا* , *Samarqand*, *Māwarā-un-Nahr*, etc , *شیرنامه* - *طب حقائق الاشفا* - *شرح معرر اسرار* - *موید العوائد* - *رفان گویا* - *الافاضل* - *مختصر فراس* and *مهرنگ علمی* - *قنیة الطالبین*

Later on he adds that for the sake of convenience he has observed the following abbreviations.—

dictionaries such as *کنز اللغت تاحین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *مرهنگ جهانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihâri. Blochmann, in his *Contributions*, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj Khal., vol. 1, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as *مرهنگ شیخ عبد الرحمن ساری*, comp. Ethé, *India Office Lib. Catalogue* Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fasl*. For other copies and further particulars see Rieu II, p. 495. W. Pertsch, *Berlin Catalogue*, pp. 224 and 225, A. F. Mehren, p. 25, J. Aumer, p. 107, E. G. Browne, *Camb. Catalogue*, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523. No. 51, Blochmann, *Contributions*, pp. 9 and 10, Ethé, *Bodl. Lib. Catalogue*, Nos. 1721-1724, etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq

Dated 1251

No. 795.

fol. 545, lines 18, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

مدار الافاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author Ilahdâd Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî. *الہ داد فصی بن اسد العلای علی شہر سیرہندی*. Rieu and others have *اسد العلای for اسد العلماء*.

Beginning —

ای نام تو زود رہد ربانی دگر اسب •

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, *History of India*, vol. vi, pp. 116-146, Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Surâh*, *Muhaddib-ul Asmâ*, *Tâjain* and its commentaries,

Nisâb-us Sibyân, Qunyat ul Fityân, the Persian Dari, Pahlawî and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhshî Adât-ul Fudalâ, Tabakhturi, Halli Lugât-ush-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuhfat-us Sa'âdat-i Iskandari and Muayyid-ul Fudalâ

The arrangement is that the first letter forms the *Bâb* and the last the *Fasl*. Each *Fasl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ب.

A *Khâtimah* treats of the meanings of letters in Persian

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 —

حلم اتمام پوشد این عروس رنما در باربع دی حجة الحرام

سده الف ا ف *

This date is further expressed by the following versified chronogram in which the author adopts the *lakhallus* Faydi —

• چو این نامه را حاتم تدرود (تبر رو read)

به پایان رساند از سر احتتام

پیی سال ساریج او از فصا

حد ۴۴۴ میسی نگو میص عام

The numerical value of the words میص عام is equal to 1001

For other copies see Rieu ii, p. 496, J. Aumei, p. 109, Ethé, Bodl. Lib. Cat. Nos. 1727-1728, Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bihâr Lib. Cat. vol. i, p. 192. A Hindûstani translation of the Madâr-ul-Afâdîl is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus —

..... و بعد آن جمله نسوید بمقصه بیاض حلوة گر گردید بید احمد

الطلاب مولف این کتاب انهداد میسی سرهندی افاض الله علیه سحاب

میوضه الطغی در عهد سلطان السلاطین فامع بغیان الفجرة و المتمردين

جلال‌الدین محمد اکبر بادشاه عازی حلد الله تعالی ملکه و سلطانه و افاض
العالمین برة و احسانه در روز پندسنبه بسب و دم شهر رحب المرجح
رید فذرة در شهر سنه الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A H 1001 is unquestionably correct, but if we also admit the month *Dulhijjah* to be correct then evidently the date of transcription 29 *Rajab* A H 1001 is erroneous, because the month *Rajab* precedes *Dulhijjah* by three months. It is quite probable that the year of transcription A H 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta liq

No. 796

fol. 305, lines 19, size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary

Author Muhammad Qâsim bin Hâjî Muhammad Kâshânî,
poetically surnamed Surûrî: محمد قاسم بن حاجی محمد کاشانی المنخلص
به سروری.

Beginning —

• ابتدای کلام هر دانشمند سخندور و انهای سخن هر حردمند
هنر پرور *

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqî Auhadî, fol. 321^b, who praises the present work, says that when he finished his dictionary *سمره سلیمانی* at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Mirzâ Muhammad Wazir Khurâvânî. The Governor says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India. According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe" Surûrî came to India during the reign of Shahjahân and died on his way to Mecca See *Riyâd-ush-Shu'arâ*, fol 184^a, *Suhuf-ı Ibrâhîm*, fol 388^b (where the author is confounded with Surûrî Kâbulî), Sprenger, *Oude Cat* p 26 According to Rieu p 498, Surûrî had reached Lahore, A H 1036 = A D 1626

The full list of the author's sources both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques* tome ix, pp 531-535, No 67 The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last

The work was composed in A H 1008 = A D 1599, and dedicated to Shâh Abbâs (A H 996-1038 = A D 1587-1628) It is also known as *فرهنگ سروری* and *لغت سروری* For other copies and further particulars see Rieu ii, pp 498 and 499, W Pertsch Berlin Catalogue, p 192, G Flugel, i, pp 101 and 102, J Aumer, pp 104 and 105, E G Browne, Camb Catalogue, p 230, Ethc, Bodl Lib Cat Nos 1729-1731, Ethc Ind Office Lib Cat Nos 2478-2480, Cat Codd Or Lugd Bat i, p 96 Comp. also Hâj Khal v, p 325, Blochmann Contributions, pp 12 and 16-18, *Mélanges Asiatiques*, iv, p 498 and v, p 238 Printed at Tabriz, 1844 On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângîrî* (see Nos 797-801), about A H 1028 = A D 1619, comp Ethc, Bodl Lib Cat No 1732 and 1733, Rieu ii, p 499

Written in fair Nasta liq.

Not dated, 17th century

No. 797.

fol 413, lines 25, size 13 $\frac{1}{4}$ x 9, 8 $\frac{1}{2}$ x 4 $\frac{1}{4}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words

Author Jamâl-ud-Dîn Husayn Injû bin Fakhr ud-Dîn Hasan of Shirâz جمال الدین حسن انجوس معبر الدین حسن شیرازی

Beginning —

که بر لوح زبانها حرف اول دم اوسب الم *

The author, a native of Shirâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A H 993-4 = A D 1585-6). He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A H 1027 = A D. 1617, the title of 'Adud-ud-Daulah. He died in Âgrah some years after A H. 1030 = A D 1620.

The author commenced the work under Akbar and finished it under Jahângîr in A H 1017 = A D 1608, expressed by the words رمی مرهنگ نور الدین جهانگیر in the following versified chronogram —
 مرتب گشت این مرهنگ نامی نام شاه حم جاه جهانگیر
 چو جستم سال تاریخش حرد گشت رهی مرهنگ نور الدین جهانگیر.

According to the Tuzuk-i Jahângîrî, p 359, the author presented a copy of the work to Jahangir in the 18th year of the reign, (A H 1032 = A D 1622).

The *Muqaddimah* divided into twelve sections آنس treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol 20^a. The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl*. The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc., in five ^{دو}.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques* tome ix pp 537-541 No 77. He also adds that besides these forty four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bûhâr Lib Cat vol 1, p 193, Rieu II, pp 496-498 and Supplement, p 117, W Pertsch, Berlin Catalogue, pp 192-197, J Aumer pp 105 and 106, A F Mehren, p 24. E G Browne Camb Catalogue, pp 229 and 230. Rosen, Persian MSS, p 298, Blochmann's Contributions, pp 12-15, Journal Asiatique, 1871, pp 106-124, Ethé, Bodl Lib Catalogue Nos 1734 1746, Ethé, India Office Lib Catalogue, Nos 2481-2493.

The work has been lithographed in Lucknow, A H 1293. The چاپر عمر داس of Amân Ullah Khânabzâd Khân Firûz Jang (who died A H 1046 = A D 1636), is in several parts a pirated or second edition of the present work, see Rieu II, pp 509 and 510, Salemann, loc cit p 543, No 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A H 1046.

No. 798.

fol. 550, lines 23, size $13 \times 7\frac{1}{4}$, $7 \times 3\frac{1}{4}$

The same

Another complete copy of the Farhang-i Jahāngiri, beginning as above

Written in ordinary Nasta'liq, with occasional notes in the margin

Dated Rabī' I, (year not given)

Scribe نعمت الله اسى حسن

The *Khātimah*, written in fair Nasta'liq by حواجه حسن اسى حواجه محمد, is dated A H 1204

No. 799.

fol. 573, lines 21, size $11 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4$

The same

Another complete copy of the Farhang-i Jahāngiri beginning as above.

Written in ordinary Nasta'liq with marginal emendations

Not dated, apparently 19th century

No. 800.

fol. 364, lines 25, size 11×6 , $7\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of the Farhang-i Jahāngiri without the *Khātimah*, beginning as usual

Written in fair Nasta'liq with an illuminated head-piece and a double page 'Unwān

Not dated, apparently 18th century

No. 801.

fol. 577, lines 25, size $12 \times 6\frac{1}{4}$, $8 \times 3\frac{1}{4}$

The same

Another complete copy of the same Farhang-i Jahāngiri, beginning as above

A splendid copy Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece

Dated Muharram, A H 1069

Scribe شاه معبد

The seals of Nawwâb Sayyid Vilayât 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy

No. 802.

fol 673, lines 21, size 12 × 8 9 × 5½

برهان قاطع

BURHÂN-I QÂTÎ.

The well-known Persian dictionary

Author Muhammad Husayn, poetically surnamed Burhân, bin Khalaf ut-Tabrizî محمد حسن المتخلص به برهان بن حلب التبریزی

Beginning —

ای زاهدما بهر زبان در افواه از نام تو دردد زبانها بتوراه

The author says that he has included in the present work the contents of the Farhang-i Jahângiri, Majma'-ul Furs of Surûrî, Surmah-i Sulaymânî (by Taqî Auhadî), Sihâh ul-Adwiyah of Husayn-ul Ansârî but that he has omitted the poetical quotations. The work is dedicated to Sultân 'Abd Ullah Qutub Shâh bin Qutub Shâh (who reigned in Golconda from A H 1035 to 1083 = A D 1625-1672). The date of completion of the work, A H 1062 = A D 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram:—

چو برهان از ده توفیق یردان مر این مجموعه را کردید جامع
بی تاریخ اتمامش فصاحت کتاب نافع برهان قاطع

It consists of nine *Fa'idah* on the Persian language, its letters, particles and orthography, twenty eight *Gustâr* comprising the dictionary proper. The twenty ninth *Gustâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu II, p 300, J. Aumer, p 107, E. G. Browne, Camb. Catalogue, pp 230 and 231, Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No 2495 was transcribed from the original MS in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work), Bûhâr Lib Cat vol. 1, p 194, Blochmann, Contributions, pp 18-20, Hâj Khal vol vi, p 625 The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834 A Turkish translation by Ahmad 'Âsim was printed in Constantinople, A H 1214 and in Bûlâq, A H 1251

Written in fair Indian Ta'liq with marginal emendations

Dated Shâhjahânâbâd, Rabî' I, A H 1225 = April 1810

Scribe لاهی مل

No. 803.

toll 432 lines 24 size $11 \times 6\frac{3}{4}$, $8\frac{1}{2} \times 4\frac{1}{2}$

The same

Another copy of the Burhân-i Qâtr, beginning as above

Written in fair Naskh

The MS is in a damaged condition mostly the latter portion and the paper is getting brittle

The transcription of the copy was commenced in Sha'bân, A H 1151 and finished in Rabî' II A H 1152

No. 804

toll 403, lines 19, size 10×6 , 8×4

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No 797) and the Farhang-i Surûrî or Majma'ul Furs (see No 796), but correcting the errors occurring in both

Author 'Abd-ul Rashîd bin 'Abî ul Gafâr ul-Husaynî ul-Madânî ut-Tatawî عبد الرشید بن عبد الغفور الحسنی المدنی التتوی

Beginning —

ستایسی که ازایش سرنامۀ تو سخن و بدایش دنداجۀ هرو

و کهن الح *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Lugât (see No 833), completed

this work in A H 1064 = A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâṭi (No 802). For other copies and further details see Rieu II, pp 500 and 501, W. Pertsch, Berlin Catalogue, pp 198 and 199, E. G. Browne, Camb. Catalogue, p 232, Ethé, Bodl. Lib. Catalogue, No 1753, Ethé, India Office Lib. Catalogue, Nos 2504-2511, Blochmann, Contributions, pp 20-24, Salemann in Mélanges Asiatiques, tome IX p 546, No 95. Edited in the Bibliotheca Indica by Maulavi Dulfaqâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846, it also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian Nasta'liq

Dated Rabî' I, the fourth regnal year of Bahâdur Shâh

No 805.

fol. 367, lines 31, size $12\frac{1}{4} \times 8\frac{1}{2}$, $10 \times 5\frac{1}{4}$

اشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author Gulâm Ullah Bhikan Siddiqi ul-Hânsawî ul-Gaznawî

علام الله بهنکى صديقى الهانساوى الغربوى

Beginning —

حمد بعد و ثناء بعد مر حالى الخلقى را که وجود سر را از حمله
موجودات مراتب اعلى داد چنانکه آيت کریمه و بعد کرمدا بنى آدم الى
آخرة دال اين حال اسب الح *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A H 1082 = A.D. 1671, سنه هزار و هشتاد و دو, but according to the chronogram ۱۰۸۲ ار اشهر اللغات برارى. مراد حود, 1968-855, it is A H 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq

Dated 15 Rabî' I, A H 1224

سبنا الله برواني

The following note by H. Blochmann is found on the fly-leaf at the beginning —

“MS No 213 Ashhar ul Lughât (A H 1113) a rare Persian Dictionary by Ghulâin Ali Bhikan of Hânsi [Sd | J. H. Blochmann 1870 ”

On the left side of the above note the same Blochmann remarks thus

‘ Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A D 1809-10) ’

It is to be noticed that the date ‘A H 1113,’ which Blochmann adds after the word Ashhar ul-Lughat, indicates the date of composition of the work

No. 806.

fol. 640, lines 21, size $11\frac{1}{4} \times 7\frac{1}{4}$, $9 \times 4\frac{1}{2}$

A defective copy of a valuable and very exhaustive Persian dictionary written on the model of *Behar-e Ajam* (see No 814) and arranged likewise according to the first and second letters

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them

References to *Khâsh* (d A H 1122 = A D 1710), *Mir Nafât* (d A H 1126 = A D 1714), *Bidil* (d A H 1133 = A D 1720), *Bahâr-e Ajam* (comp A H 1152 = A D 1739) and others, suggest that the work was written after the last mentioned date

Several fol. comprising the letters from الف to a portion of س, are missing from the beginning, and the MS opens abruptly thus with the various meanings and uses of the word *ساح* —

..... ساح سکتہ کہ نور اشیادی دہم *

The next word explained is *شاخ* —

شاحل - بفتح حاء، و صم ان علہ ایسب کہ در زبان ہند ازہر خوانند *

The MS breaks off in the beginning of the letter ل with the word *لا غائل* —

..... بطور غیر معوضہ و ہمرہ مکسور بدل از لام - بقاءندہ - حکیم
سفائی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft

Written in ordinary Nasta'liq

Not dated, 19th century

No. 807.

fol. 115, lines 17, size $10\frac{1}{4} \times 6$, $7 \times 3\frac{1}{2}$

چراغ هدایت

CHIRÂĞ-I HIDÂYAT.

A poetical glossary

Author Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان آرزو تعلیص

Beginning —

اما بعد حمد و راضع جميع لغات و صلوات بر اصفی و افضل موجودات *

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دوم of his Sirâj-ul Lugat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângiri. (see No 797) Surûri (see No 796) Burhân i Qâtı (see No 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A H 1147 = A D 1735, during the reign of Muhammad Shâh

For other copies and further particulars see Rieu II, pp 501 and 502, W. Pertsch, Berlin Catalogue, p 190, E. G. Browne, Camb. Catalogue, p 233, Ethé, India Office Lib Catalogue, No 2514; see also Blochmann, Contributions pp 25-28. Salemann in Mélanges Asiatiques tome IX, p 556, No 121. Like the Sirâj-ul Lugat, it is arranged alphabetically the first letter determining the *Bâb* the second the *Fasl*. It has been printed in the margins of the lithographed edition of the لغات, Nawal Kishor Press, Kânpur 1874, 1878, 1879, 1880-81

Written in ordinary Nasta'liq

Dated Safar, A H 1240.

Scribes امر سنگه و خوشونت رای.

No. 808.

fol. 281, lines 15, size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$

The same

Another copy of Ārzû's *Chirâg-i Hidâyat* The explanations of the last five words are wanting in this copy

Written in ordinary Indian Ta'liq

Not dated, 19th century

No. 809.

fol. 101, lines 13, size $7\frac{1}{4} \times 5$ $5\frac{1}{4} \times 3$

The same

Another copy of Ārzû's *Chirâg-i Hidâyat*

Written in ordinary Nasta'liq

Not dated 19th century

No. 810.

fol. 283, lines 16 size 12×9 , $8\frac{1}{4} \times 5\frac{1}{2}$

مرآت اصطلاح

MIR'ÂT-UL ISTILÂḤ.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets

Author Anand Rām Mukhlis انند رام مخلص

Beginning -

بد در معامی که گردان ملای اعلیٰ باوجود سرودن رزمه حمد

الغ •

The author, a Khatri Hindu of Lahore, was a pupil of Mirzâ Bidl, and a friend of Ārzû. He was attached to the service of Muhammad Shah, and was honoured with the title of Rām Rāyân. He died in A H 1164 = A D 1750. He is the author of a Persian *Diwân* and left a collection of letters and a history of the war of Muhammad Shah with Nadir Shâh (Elliot's History, vol. viii p. 76). For his life see *Safinah-i Khwushgû* fol. 203^b; *Gul-i Ra'nâ*, fol. 278^a, 'Iqd-i Şurayyâ fol. 60^a *Safinah-i Hindî*, fol. 77^b

In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A H 1158 = A D 1745, express the date of composition of the work, but in the conclusion he says that he finished the composition on the 9th of Rabî' I, A H 1157 = A D 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii p. 997

Written in ordinary Indian Ta'liq

Dated, November, 1820

No. 811.

fol. 144, lines 15, size $11\frac{1}{2} \times 6\frac{3}{4}$, $8 \times 4\frac{1}{2}$

نوادير المصادر

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets.

Author Lâlâ Tek Chand Bahâr لاله تنکچند بہار

Beginning —

• بعد ستائیس خداوند خود آمیزین داس امورگار تعالی سانه الم

The author, whose famous work, Bahâr-ı 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141*, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-ı Jahângiri (see No. 797).

The work has been lithographed at Dillî A H 1272.

Written in ordinary Ta'liq

Dated 2 Ramadân, in the fourth regnal year (?), apparently 19th century

No. 812.

fol. 396, lines 15, size $9\frac{1}{4} \times 5\frac{1}{4}$, $7 \times 3\frac{1}{2}$

مصطلحات الشعرا

MUṢṬALIHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Īrân

Author Wârastah وارسنه

Beginning —

بسم الله مجربها من خواصم و سعیدة کاعدی در بحر سخن میدارم الح

According to the author of the Gul-i Ra'nâ, fol. 284*, Wârastah, called Siyâlkotî Mîl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled حواب شامی and a Taḍkîrah. He finally settled at Derah Gâzî Khân, near Multân, and died there in A H 1180 = A D 1766. Comp. Roebuck's edition of Burhân-i Qâṭi', p. 12. See also Sprenger, Oude Catalogue, p. 146, where the author's anthology, entitled رنگ رنگ, is noticed. The title of the work is a chronogram for A H 1180 = A D 1766, the year in which the work was completed.

Comp. Rieu II p. 503. Lithographed at Lucknow, 1888, and, with Khulâsah-i Bahar-i 'Ajam, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq

Not dated, 19th century

The folios towards the end of the copy are water-stained and damaged

No. 813.

fol. 225 lines 23, size $14 \times 8\frac{1}{4}$, $10 \times 5\frac{1}{4}$

Another copy of the preceding work, beginning as above

Written in ordinary Indian Ta'liq with an illuminated head-piece

Not dated, 19th century

No. 814.

fol. 1420, lines 19, size $12\frac{1}{2} \times 7, 9 \times 4\frac{1}{2}$.

مختار نهار مجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chând Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam by Indarman اندرمن

Beginning —

بهار آفریدی که کلدیگ زبان انسان را استعداد نگهبان سخن کرامت

فرموده 'الح *

In the preface Indarman, a pupil of Lâlâ Tek Chând, after highly praising the latter and his work, the Bahâr-i 'Ajam says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lâlâ Tek Chând's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the 'Tanbih-ul-Gâfilîn by Sirâj-ush-Shu'arâ (نسخه الغافلین سراج الشعراء), and a short treatise by Mîr Muhammad Afdal Sâbit (رساله مختصری حضرت میر محمد افضل نابت). After the completion of the first draft of the work, he got access to some other works, viz. the Mustalihât-ush-Shu'arâ of Wârastah (مستلحات الشعراء) (see No. 812), the treatise by Anand Râm Mukhlis (رساله انند رام محلی), and one in which the author's name was not mentioned (رساله دیگر که نام مولف در آن مذکور نبوده). Tek Chând then gives the chronogram بهار حقیر حقیر, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr Rieu, p. 502, followed by Dr Etché, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بهار حقیر and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has سال تا ده سال instead of سال تا ده سال in Rieu's copy. In my opinion both the readings سال تا ده سال and سال تا ده سال, which convey no sense, are incorrect. The correct reading seems to be بهار حقیر حقیر و عبارت یادگار فقیر حقیر. بهار ماده سال تا ده سال تمام.

Tek Chānd also wrote a treatise on letters, entitled *حوامر الحروف* (lithographed in Kānpūr, A H 1267) and another on verbs, called *برادر المصادر* (see No 811)

For further particulars of the author and the seven different editions of the work, made by Tek Chānd himself, see Garcin de Tassy, *Histoire de la Littérature Hindoue*, i p 281, Rieu ii, p 502 and 503, Blochmann, *Contributions*, pp. 28-30. Lithographed at Matbū'-ul-'Ulūm Press, Dillī, A H 1853, under the title *مصطلحات بهار* عجم

Written in minute Nasta'liq. The handwriting of the latter portion of the MS, foll 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A H 1184, we are told that the MS is due to the penmanship of Indarman himself

الحمد لله و الحمد له که نامم رسد منتخب کتاب بهار عجم تالیف
استادی مخدومی تاجکد بخط بهار حقیق ... اندر من اول زور پندجسته
شهرشوال سده دوازده از جلوس شاه عالم بهادر بادشاه عاری موافق سال هزار
و یکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS

No. 815.

foll 100, lines 21 size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong

Several folios are missing from the beginning, and the MS opens abruptly thus:—

.... روز حساب - روز شمار - یوم الحساب و له دایم بنا دولت
و ایام عمورا - دایم که بدایم یوم الحساب ده - آخرت - فردا - حرا -
حسرت - محسرت - رستخیز - سالخیز *

The headings, one hundred in number, under which the names are grouped run thus:—

اسامی دهب - اسامی دورج - اسامی دنیا - اسامی زمانه
اسامی آسمان - اسامی زمین اسامی شهر اسامی سلاح -
اسامی نبر, and so on

The copy ends thus —

اسامي جای - محل مکان حیا مرماید - نا مردم
 نا اهل مدام محبت - کر مرک نتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios

The author frequently refers to *Sharaf Nāmāh* (see No 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhûrî*, *Mujir-i Balaqânî*, *Khusrav*, *Hasan Dihlawî*, *Salmân*, *Hâfiz*, etc In some places he also quotes *Jāmî*

Written in ordinary Nasta'liq

Not dated, 19th century

No. 816.

toll 75, lines 13, size, $9 \times 5\frac{1}{2}$, 6×3

لُبُّ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things

Author *Khawajah Amîr خواجہ امیر*.

Beginning:—

بعد از حمد خداوند زمین و آسمان و نعت رسول مقصود ان
 مکان الخ *

The author says in the preface that in A H 1233 = A D 1817 he compiled two works on the names of Persian infinitives بر اسماء مصدر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms Subsequently in A H 1234 = A D 1818 he abridged the two works, and entitled the abridgment لُبُّ لُبَاب it consists of thirty *Fasl*

The words explained are the various names of God, prophets, Imâms, angels kings, ornaments, perfumeries, instruments, etc etc.

Written in legible Nasta liq

Dated 4 Shawwâl, A H 1243

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll 162 lines 15, size 8 x 5, 5½ x 3

مصادر

MAṢÂDIR.

A dictionary of Arabic infinitives explained in Persian

Author Qâdî Abû 'Abd Ullah ul-Husayn bin Ahmad uz-Zuzanî قاضى ابو عبد الله الحسين بن احمد الزوزنى

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy —

..... ابرة بما لامه تاو حتى اتيب على الحروف الصحيحة
و انتحب ما لامه الم *

According to the author of the Bugyat-ul Wujât, fol 183^b the author died in A H 486 = A D 1093 See also Haj Khal vol II, p. 93, Rieu, p 505.The arrangement, as given in Rieu *loc cit*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (احو), derivative (ناص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical The verbs are given under the form of verbal nouns

For other copies see Fleischer, Leipzig Cat p 331, Dorn, St Petersburg Cat p 203, Upsala Cat p III, Rieu, Arabic Cat. p 755:

Written in fair Naskh with occasional marginal notes and emendations

The colophon, dated Ahmadnagar, 12 Muharram A H 1095, runs thus —

سودة المدب العاصى ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس وتسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر
وزنى.

Several notes and 'Ard-didāh, one of which is dated A. H. 1106, are noted on the same title-page

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Ālamgīr's time, dated A. H. 1116.

Another of one عباد الله is dated A. H. 1188. The third, also disfigured, partly reads بهادر بن الدين and is dated A. H. 1226

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدعی Badi'i, whose *Takhallus* appears thus in the concluding lines —

این چنین لفظ ددیعی را بدعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary —

از پس حمد خداوند زمین و آسمان
در لُغَة نظمى کُندم همچون لائى عمان

It is written in ordinary minute Naskh

No. 818

fol. 99, lines 17, size $11\frac{3}{4} \times 6\frac{3}{4}$, 8×4 .

The same

Another copy of Zûzanî's Masâdir, beginning as usual

الحمد لله على سوانح آلايه المساعة افواجاً النح •

Written in fair Indian Ta'liq

Not dated, 19th century.

No. 819.

fol. 153, lines 13, size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTÛR-UL-LUGAT.

A rare old grammatical dictionary.

Author Abû 'Abd Ullah ul-Husayn bin Ibrâhîm bin Ahmad
ابوعبد الله الحسين بن ابراهيم بن احمد النطنزي un-Naṭanzî

Beginning

الحمد لله الذي اندع العالم بعذرتة و حصّ بنى آدم بكرامته الخ *

According to Brock vol 1, p 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muharram, A.H. 497 = A.D. 1104

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj Khal. vol III, p 227, Leid 102-4, Paris 4286, Ups 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114

No. 820.

fol. 194, lines 23, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 5$

تاج المصادر

TĀJ-UL-MASĀDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Masâdir of Zûzanî (see No. 817)

Author Abû Ja'far Ahmad bn. 'Alî ul-Maqqarî ul-Bayhaqî
المؤلف أحمد بن علي 'المقري البيهقي

The author of the Bughyat-ul Wu'ât (Lib MS), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramadân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj Khal. vol II, p. 33

This copy of Bayhaqî's Tâj-ul-Masâdir deceptively begins thus with the preface of Zûzanî's Masâdir —

الحمد لله على سوانح الاله مسانده او اوجا و سوانح نعمايه المتلاحقة
او اوجا قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن
احمد الوروزي ... هذه مصادر ترجمتها و بحثها و حردتها عن شواهد
الكثير و اشعار الخ *

A comparison with the following copy of Bayhaqî's *Tâj-ul-Masâdir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzanî's *Masâdir*. The name of Zûzanî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin

دَل - السَّيِّمُ الْإِمَامُ أَبُو جَعْفَرٍ أَحْمَدَ بْنِ عَلِيِّ الْمَعْرِيِّ الدَّبَّهِيِّ *

In the preface (line 26), as well as in the colophon, the work is called *نَاحِ الْمَصَادِرِ*

The author of the *Bugyat-ul-Wu'ât loc cit*, calls this work "Fountains of dictionary" *نَاضِحُ اللَّعَةِ*. It is to be noticed however that it bears a close agreement with the *Masâdir* of Zûzanî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqî's *Tâj-ul-Masâdir* is an enlarged recension of Zûzanî's *Masâdir*.

The contents of the *Tâj-ul-Masâdir* have been described in *Ethi. Bodl. Lib. Cat. No. 1635*. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A H 850 runs thus

وَعِ الْفَرَاغِ مِنْ اِنْسَاحِ هَذَا الْكِتَابِ الْاَمِيمِ اِنْ اِنْشَأَ الْمَوْسُومِ نَاحِ
الْمَصَادِرِ الْمَقْصُوفِ بِالْاَمْرِ ... يَوْمَ الْاَنْدَلُسِ اَبْنَى عَسْرِينَ مِنْ شَهْرِ جُمَادَى
الْاَوَايِ سَنَةِ حَمْسِينَ وَ دَهَامِيَةِ عَلَى يَدِ اَصْعَفِ عَبْدِ اللَّهِ الْمَلِكِ الْحَمِيدِ
مَحْمُودِ بْنِ مُحَمَّدٍ (illegible) عَمْرَ اللَّهِ لَهُ . . . *

Foll. 188-194 are supplied in a later hand

A list of the contents occupies the first two fly-leaves at the beginning

The original work is preceded by two short Arabic treatises —

I

Risâlat ul-Harfîyat-ul-Adudîyah, so called in the colophon

Author 'Adud-ul-Dîn 'Abd-ur-Rahmân bin Ahmad ul-Îfî
عَصَدُ الدِّينِ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ الْإِفْئِي .

Beginning —

فَبَدَأَ بِإِبْدَاءِ دَسَاتِمٍ عَلَى مَقْدَمِهِ وَ دَهْمَةٍ وَ تَفْسِيمٍ وَ حَاتِمَةٍ أَنْهَ *

The treatise explains the meaning of the technical term **الوضع** and consists of a *Muqaddimah*, a *Tanbih*, a *Taqwîm* and a *Khâtimah*

Brock vol II, p 208, who fixes the author's death in 4 H 756 = A D 1355, calls the work **الرساله الوصيه العصديه**. It is also known as **الرساله الوصيه**, see Ahlwardt, Berlin Cat No 5309

Written in a hasty but learned Naskh with marginal notes

The colophon runs thus

بسم الرسالة الحكيمه العصديه بعون الله وحسن توفيقه على يد
اضعف العباد سيد احمد بن سيد امام الحرمين المرحوماني في مدرسه
سلطان الرمان .. (illegible)

Not dated, apparently 15th century

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm Shâfi'i

II

المثل al Musallâs, by Abû 'Alî Muhammad bin Mustanîr ul Basrî, better known as Qutrub **المستدرر الصرى المعروف**
قطرب

Beginning —

قال ابو على القطرب هذا كتاب الغته وسميته المنسب *

According to Hâj Khal vol V p 173 the author died in 4 H 206 See also Ahlwardt, Berlin Cat Nos 7071-7073

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings

Written by the scribe of the copy of the Tâj-ul Masâdir

Dated 24 Ramadan, 4 H 845

The colophon is followed by a note, dated 24 Ramadân, 4 H 1120, in which the price of the Tâj-ul-Masâdir is recorded as rupees five only

No. 821.

foli 229 lines 27, size 10 x 7, 8 x 4½

The same

Another copy of Ravhaqî's Tâj-ul Masâdir

Beginning —

* الحمد لله رب العالمين هذا يعرفون حمد الشاكرين الم

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy

Written in old learned Naskh with occasional marginal notes

Not dated, apparently 14th century

The title-page contains a list of the contents

No. 822.

fol. 167, lines 15, size $10 \times 7\frac{1}{4}$, $7 \times 4\frac{1}{2}$

کتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Masâdir (see No 820).

Author Abû Bakr Muhammad bin 'Abd Ullah ul-Bustî ابو بكر محمد بن عبد الله البستي

Beginning —

کتاب المصادر - تاليف السيم ابي بكر محمد بن عبد الله . بن
الستى رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال السيم ابو بكر مصدق هذا الكتاب •

The contents are similar to Bayhaqî's Tâj-ul Masadir, but they differ slightly in arrangement

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century

No. 823.

fol. 172, lines 19, size $12 \times 7\frac{1}{4}$, $8 \times 4\frac{1}{2}$

مذهب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian

Author Mahmûd bin 'Umar bin Mahmûd bin Mansûr ul-Qâdi
uz-Zanjî us-Sanjari of the Shayhânî tribe محمود بن عمر بن محمود بن منصور القاسمي السنجري ثم العربي من قبيلة شيبان

Beginning —

الحمد لله الذى خلق الخلق بعرفته الح .

The work is noticed in Hāj Khal. vol vi, p 273

For another copy see No. 824

The work is divided into twenty-eight *Kutāb*, each subdivided into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God أسماء الحسنی. The author enumerates the following sources —

- كتاب اللغة - كتاب الاسامي الموسوم ذا السعدى - الاسامي و الاسماء
and اصطلاحات المنطق - المساهد - الروضة - رحمة القوان - كثر الاسامي
عرب المصنف

A correct and complete copy

Written in fair Nasta'liq

Not dated, 19th century

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page

كتاب مهذب الاسما فى مرتب الحروف تصليف محمود بن عبد بن
مقصود القاسمى التركى السجى دم العربى من قبله دى شيدان - كتبه
حبيب حلقه بدوش عالمان حذا دى بن مولوى محمود دى بن خان مرحوم
۲۹ ستمبر سنه ۱۲۷۹ *

No. 824.

fol 183, lines 19, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$

The same

A defective and incomplete copy of Mahmūd bin 'Umar us-Sanjari's *Muhaddah-ul Asma*, beginning as above

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy

Written in ordinary Naskh

Not dated; 19th century

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS was purchased for five rupees only
نقیمت پندرویه خریده شد ۲۵ فروری سنه ۱۳۰۲ ع
five rupees only

No. 825.

foll 100, lines 5, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 1$

نصاب الصبيان

NISÂB-UŞ-ŞIBYÂN.

The most popular Arabic-Persian vocabulary

Author Abû Nasr Farâhî ابو نصر فراہی.

Beginning —

الحمد لله رب العالمين و العابد للمتعبين قال الشيخ الامام

الاجل العالم بدر الحق و السرع و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. *Haf Khal* vol II, p. 559 gives the author's name as الشيخ بدر الدين ابى نصر and says that the latter versified the جامع الصغیر of Muhammad bin Hasan ush-Shayhânî (d. A. H. 187 = A. D. 802) in Jumâdâ II, A. H. 617 = A. D. 1220, entitling it لمعة الدر, on which 'Alâ-ud-Dîn Muhammad bin 'Abd-ur-Rahmân ul-Khujandî wrote the commentary صوة اللمعة. The same *Haf Khal* vol VI, p. 347 while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن حسن بن جعفر الادب الفراهي and says that Sayyid Sharif Jurjânî wrote an appendix تعلقہ on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابو نصر الفراهي, while in the first Bodleian copy (Ethé, Bodl Lib Cat No 1636) he is called بدر الدين ابو نصر مسعود بن حسن بن جعفر الادب الفراهي, and in No 2381 ابو نصر محمد الفراهي. See also H Blochmann, Contributions, p. 7

The work is the most popular book in the East, especially in India. It has been edited in Persia, A. H. 1268, Tabriz 1846; Isfahân, 1869, at Calcutta, 1819, Cawnpore, 1872; Lucknow, 1878, with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886

* For other copies see Rieu II, pp. 504 and 506. J. Aumer, p. 112; W. Pertsch, Berlin Cat p. 214. E. G. Browne, Camb Lib. Cat pp. 236, 254 and 256, Ethé, Bodl Lib Cat Nos 1636-1639, Ethé, Ind Office Lib Cat Nos 2375-2383

The MS. is full of interlinear and marginal notes and explanations

Written in large Nasta liq

Not dated, apparently 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning of the copy

No. 826.

fol. 38, lines 11, size $9 \times 5\frac{1}{4}$, $7 \times 3\frac{1}{4}$

The same

Another copy of Abû Nasr Farahîs Nisâb-us-Sibyân

Beginning —

همیگوید ابو نصر فراہی *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ع and the Persian by ف

Written in fair Nasta'liq, with occasional notes

Not dated, 19th century

Scribe سعد محمد علی نسو عمر احمد علی حان

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy

No. 827.

fol. 31, lines 11, size $9 \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of Abû Nasr Farâhî's Nisâb-us-Sibyân, beginning

همی گوید ابو نصر فراہی اسم *

Written in fair Nasta'liq.

Dated A H 1160

Scribe نجیب الدین.

No. 828.

fol. 76, lines 5, size $8\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Nisâb-us-Sibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece

Dated Rabi' II A H 1111

Scribe محمد طاهر الکازونی.

No. 829.

fol 83, lines 18, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{3}{4}$

شرح نصاب الصبيان

A commentary on the *Nisâb us Sibvân* of Abû Nasr Farâhî

The copy begins without a preface with the first *Qu'ah* thus —

القطعة الأولى - صم همزة و سكون واو ... اول نخستين يعنى باره
نخستين ازین کتاب النجم *

Written in a hasty Nasta'liq

Not dated, 19th century

Some folios are written diagonally

No. 830.

fol 521; lines 21, size $9 \times 4\frac{3}{4}$ $6 \times 2\frac{3}{4}$

الصّراح من الصّحاح

A'S-SURÂH MIN-AS-SIHÂH.

A very valuable copy of the well-known abridgment of Jauharî's (*d* А Н 393 = А D 1002) famous Arabic dictionary the *Siḥâh*, with the addition of the Persian equivalents

Author Abul Fadl Muhammad bin 'Umar bin Khâlid, commonly known as Jamâl-ul Qurashî ابو الفضل محمد بن عمر بن خالد المدعو جمال القرشي.

Beginning —

قال القعير الى مولاه العدى به عن سواه النجم *

In the conclusion the author says that he completed the work 16 Safar, А Н 681 = А D 1282, in Kâshgar, and that he made a fair copy of the original in Dûlqa'd, А Н 700 = А D 1300

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fasl*. The words explained are repeated in red ink on the margin

For other copies see Rien ii p 507, E. G. Browne, Camb. Catalogue pp 239 and 240, Cat Codd. Or Lugd Bat i, p 69, O. Loth. Arab Cat pp 252-283. Ethé, Ind Office Lib Catalogue, Nos 2388-2390, Ethé. Bodl Lib Catalogue No 1645, Hâj Khal vol iv, p 102. Edited in Calcutta, 1812-1815, Lucknow, А Н. 1289

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân

Not dated, 16th century

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat in Rajah, A H 1222

No. 831

fol 376, lines 29 size $10\frac{1}{4} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 3\frac{1}{4}$

The same

Another copy of the Surâh, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS

Written in fair Naskh

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost

Not dated, 18th century

No 832.

fol 394 lines 21 size $11 \times 6 \frac{7}{8} \times 3\frac{1}{4}$

کنز اللغات

KANZ-UL-LUGÂT.

An Arabic Persian dictionary

Author Muhammad bin 'Abd ul Khaliq bin Ma'rûf محمد بن عبد الخالق بن معروف

Beginning —

حواضر کدور لغات حمد و ستایش بنام (read بنام) بزرگه حضرت

متکلمی ا'م *

In the preface the author tells us that he compiled this work from the Sihâh, Mujmal, Dastur Masâdu Ikhtisârât-i Badî'i Lugât-ul-Qurân, and Sharh-i Nisab. It is dedicated to Kâr Givâ Sultân Muhammad, who reigned in Gilân from A H 851 to 883 = A.D 1447 to 1483. The preface ends with an eulogy on the Sultân's son and then apparent Kâr Givâ Mirza 'Alî who was put to death by his brother A H 911 = A.D 1505

The words are arranged according to the first and last letters
Comp Rieu II, pp 507 and 508, and Supplement, p 120, E. G.
Browne, Camb Catalogue pp 240 and 241, Bûhâr Lib Cat. vol. I,
Nos 250 and 251, Hâj Khal vol V, p 256, Ethé, Bodl Lib.
Catalogue, No 1670, Ethé, Ind Office Lib Catalogue Nos 2392-
2396, Cat des MSS et Xylographes, p 202, J Aumer, p 109;
W Pertsch, Berlin Catalogue pp 219 and 220 Rieu, Arab Cat
Nos. 1019, 1382 and 1383, and Suppl't No 878 The work was
lithographed in Persia A.H. 1283

Written in ordinary Nasta'liq

Not dated, 18th century

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is
found at the beginning and end of the copy

No 833.

fol 380, lines 17 size $10 \times 5\frac{1}{2}$, $7 \times 3\frac{3}{4}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-I- SHÂHJAHANÎ

The well-known Arabic-Persian dictionary

Author 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-
Madanî ut-Tatawî عدد الرشید بن عبد المعز الحسنی المدنی النبوی

Beginning —

ستایش و سپاس مآک الملکی که تذکار آلی النجم

The author, whose Persian dictionary فرهنگ رسدی is noticed
under No. 804, says in the preface to the present work that he
compiled this work from the Qâmûs, the Sihâh and the Surâh

The work is dedicated to Shâh Jahân, and the date of composi-
tion is expressed, in a versified chronogram, found at the end of the
following copy, by the words منتخب بی بدیل i.e. 1092-46 = A.H. 1046

The words explained are arranged according to the initial and
final letters

Comp Rieu II p 510 W. Pertsch, Berlin Catalogue, p 200;
No 2; E G Browne Camb Catalogue, p 242, Ethé Bodl Lib,
Cat Nos 1672 and 1673; Cat Codd Or. Lugd Bat V, p. 150;
Ethé Ind Office Lib Catalogue Nos 2398-2403; Cal Madrasah
Lib Catalogue, p 97; Bûhâr Lib Cat vol I, p 197 The work,
also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A. H. 1286, Bombay, A. H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated, 19th century.

No. 834.

foli 247, lines 20, size $12\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 6\frac{1}{2}$.

The same.

Another copy of 'Abd ul-Rahîd's Muntakhab ul-Lugât.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus —

آنداد آغار کردن - آتقاء حواسن - آتلاء آرمودن و در بلا و ربح
فکندن الهم *

Written in fair Ta'liq, by order of Savyid Farhat 'Alî.

Dated 3 Rabi' I, 1244 Faslî.

Scribe حامد حسن.

A seal, dated A. H. 1271, and bearing the following inscription, is found at the beginning of the copy: عاصی احمد حسن عماد الله دولة.

No. 835.

foli 54, lines 13, size $8\frac{3}{4} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARH-I NISÂB-I BADÎ.

A commentary on the work نصاب بدیع Nisâb i Badî.

Commentator Lâla Tek Chand, with the takhallus Bahâr.
(See Nos. 811 and 814.)

Beginning —

چون عرض از تسوید این حروف تعقیب الغا و حل معانی و توضیح
صنایع الهم *

The original work صنایع بدیع, a copy of which is mentioned in the Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol 3^a

مصر شهر و شهر مائة و مائة آت و خوف سهم - مصر نکسر میم و سکون

باد و راء مهملین نام شهری معروف *

An edition of the *مصباح بدیع* by Muhammad Sharif, son of Shaykh Muhammad Ashraf, will be noticed later on under "MSS of Mixed Contents"

Written in legible Ta'liq

Dated A H 1244

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol 92, lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUGAT-I TURKÎ.)

A vocabulary of Turkî or Oriental Turkish, explained in Persian

Author Fadh Ullah Khân فصل الله خان

Beginning —

سبحان الله هرگاه از اوصاف عرب و عجم گل لا احصى ندان *

The author calls himself a cousin of Sayf Khân Châkû *موراد* است, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says — that the king referred to is a namesake of the Prophet

According to Rieu, p 511, followed by Ethé, India Office Lib Catalogue, No 2437 the king was Aurangzib

The work is divided into three *Bâb*

The work was printed, with an improved arrangement, at the desire of Sir W Ouseley, by Abd-ur Rahîm, at Calcutta, A H 1240

Written in legible Nasta'liq

Not dated . 19th century

HINDÍ-PERSIAN DICTIONARY.

No 837.

foli 105, lines 9; size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 4$.

درایب اللغات

GARÂ'IB-UL LUGÂT.

A dictionary of Hindi words, explained in Persian

Author 'Abd ul Wâsi' Hânsawî عبد الواسع هانسموی

Beginning —

سجدهایک رب العزت عما یصفون الحج *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult

The work has been re-edited in an improved form by Siraj ud Din 'Alî Khân 'Ârzu, see No 838

Written in ordinary Ta'liq

Not dated, 19th century.

No. 838.

foll 155; lines 26, size 14 × 8, 11 × 6

غرائب اللغات

GARÂ'IB-UL-LUGÂT.

A Hindi-Persian dictionary arranged alphabetically

Author Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ârzû

سراج الدین علیخان المتخلص به آرزو

Beginning —

سبحانک لا علم لنا الا ما علمتنا بعد حمد و سپاس معلم
الاسماء و صلوات و سلام اصبغ الفصحى الخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsî' Hânsawî, noticed under No 837 Comp Rieu in, p 1030 see also Sprenger, Oude Catalogue, p 135, Garcin de Tassy, Littér Hindouie, vol. 1, p 248

Written in ordinary Ta'liq

Dated Šafar, A H 1227

PUSHTŪ DICTIONARY.

No. 839.

foll 405, lines 13; size 11½ × 6½, 8 × 4.

فرهنگ ارتضائی

FARHANG-I IRTIDÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî.

Author · Muhammad Irtidâ Khân محمد اربصا خان.

Beginning —

تکمیدی کہ معدسان ملا اعلیٰ بادای حرمی از طومارش بلا احصی
ثناء علیک اختصار نماید *

The author says that he belonged to the Afgân tribe 'Umar Khayl, and was the son of Nawwâb Amân Khân, the cousin of Amîr-ul Umarâ Nawwâb Najib-ud Daulah Bahâdur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihlî, where he was requested by Râjah Pearay La'l to compile a work on Pushtû words and phrases. He dedicates the work to صاحب سف و القلم ناظم الدولة سب الملك دوستدار خان ارحلند مستر مین بهادر شهاب جنگ.

The date of composition given in the preface as well as at the end is A H 1225 = A D 1810.

The work is divided into 166 *Fasl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot, names of animals, names of grains, names of plants, flowers, etc etc. The paradigms begin on fol 24^b. Each verb has as subdivisions فاعل - مضارع - ماضی - مصدر. Occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstânî, denoted on the margin by the letters پ (Persian) and ه (Hindûstânî). The Pushtû words, written in bold Naskh, are indicated by the letter پ.

Written in fair Ta'liq.

Dated, A H. 1225

Scribe محمد الرحمن

MISCELLANEOUS.

No. 840.

fol. 94, lines 15-19, size 9×6 ; $7 \times 3\frac{1}{2}$

I. An anonymous glossary of Pârsî, Dari and Pahlawî words, explained in Persian

Beginning —

الحمد لله رب العالمين اما نباید دانست که این زبان را
پارسی خوانند و دری و بهلوی و سبب آنست اله *

The words are arranged in alphabetical order.

II Fol. 8^a Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning —

الحمد لله رب العالمين ترجمه الفاظ پارسی که ماک الکلام
مردوسی شاهنامه بدان منتظم ساخته *

III Fol. 18 عرائب اللغات. Garâ'ib-ul Lugât The Hindi-Persian Dictionary by 'Abd-ul Wâsî' Hânsawî (see No. 837)

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century, the third written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362, lines 12, size 9×5 , $6\frac{1}{4} \times 3$

المعجم في معايير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre rhyme and poetical figures

Author Shams-i Qays شمس قيس

Beginning —

* الحمد لله المعرب المعرب الحلال الموصوف بصفات الكمال الخ

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammad, published in the Gibb Memorial Series (London 1909) Comp al o Rieu Suppl't No 190. Bûhâr Lib Cat vol 1, p 203

The present MS, which forms a part of the basis of Mirzâ Muhammad's edition of the work, is somewhat abridged and lacks a part of the printed edition, viz p 3, line 17, to p 6, line 8

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol 21^b and the second, on rhyme, on fol 182^b

Written in fair Nasta'liq

Dated 25 Rabi II A H 1183

No. 842.

fol 74; lines 17, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

معيار الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry ascribed by Muhammad Sa'd Ullah, who edited the work with his own commentary entitled *ميران الافكار* A H 1264 = A D. 1847 (see No 843), to the celebrated Nasir-ud-Din Tûsi (born A H 597 = A D. 1200, died A H 672 = A D 1273). Fakhri

Beginning :—

در علم عروض و موازی شعرتازی و فارسی *

Muqaddimah — On the intrinsic value of poetry and arts connected with it. مقدمه در بیان ماهیت شعر و ذکر صنایعی که شعر را بدای تعلق با شد, in three *Fasl* —

- Fann I* On metres fol 4^a, comprising the following ten
Fasl —

- Fann* 11. On rhyme, comprising the following ten *Fasl* :—

- | | |
|-----------------------------|--|
| (1) on fol 57 ^b | در حد فایه و اسماء آن |
| (2) on fol 59 ^a | در بیان حروف و حرکتی که احراقی فایه باشد |
| (3) on fol 60 ^b | در احکام اس حروف |
| (4) on fol. 63 ^a | در انواع فوایه بزرگ عرب |

- (5) on fol. 64^a در عیوب فوای بنردیک عرب
 (6) on fol. 66^b در دکر حروف و حرکات فوای بنردیک باری گونان و دکر ردیف
 (7) on fol. 70^b در انواع فوای بنردیک باری گونان
 (8) on fol. 71^b در فائده اصلی و معمول و دکر شانگان
 (9) on fol. 72^b در بعضی احکام فوای بر معدمت باری گونان
 (10) on fol. 73^b در عیوب فوای فارسی

The *Mi'vâr ul-Ash'âr*, composed in A H 649 = A D 1251, was lithographed at Tihiran in 1901, and also at Lucknow in A H 1282 with the commentary of Muhammad Sa'd Ullah Murâdâbâdî under the title *میران الافکار فی شرح معیار الاسعار* (see No. 843)

Written in fair Nasta'liq

Not dated, 18th century

Presented to the library by Sa'idat 'Alî Khân of Bunkipore on November 6, 1918

The MS is worm-eaten, but fortunately the text is unaltered

No. 843.

toll 273, lines 11, size $10\frac{1}{2} \times 6\frac{1}{4}$, 7×4 .

میزان الافکار

MÎZÂN-UL-AFKÂR.

A commentary on the *معیار الاسعار*, a work on prosody and rhyme ascribed to the celebrated Na'ir ud Dîn Tusi (see No. 842), with the text.

Commentator Muhammad Sa'd Ullah Muradâbâdî محمد سعد الله مراد آبادی

Beginning --

حمد و امر خارج از دائرة عروض بیان حالقی را سراسر که بحر مدید
 فیصاف سظم زمین را از این طویل بسط ساخته آیم *

Qâdi Muhammad Sa'd Ullah was born at Muradâbâd in A H. 1219 = A D 1804. He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Alî Bahr-ul-'Ulûm of Lakhnau. In A H 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ul- Azîz, and studied under Muhammad Hayât Lâhaurî, Shîr Muhammad Khân and Muftî Muhammad Sadr-ud-Dîn Khân Sadr-us-Sudûr of Dihli. In

A H 1243 = A D 1827 he went to Lakhnau where he studied for twenty-two years under Muhammad Ashraf, Muhammad Zuhûr Ullah, Muhammad Ismâ'il Murâdâbâdî and Hasan 'Alî Muhaddîs. He performed a pilgrimage in A H 1270 = A D 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qâdî in A H 1273 = A D 1856, and died there 19 A.H. 1293 = A D 1876 His other works are القول المأموس في صفات القاموس حاشية شرح نو - حاشية شرح سلم حمد الله - نوادر الأصول في شرح الفصول - حاشية شرح نو - محمل العروس مع شرح - زاد اللب إلى دار الحب - جفنى etc, etc His son Hâfiz Lutf Ullah was also an eminent scholar of Râmpûr See Hadâ'iq-ul Hanafiyyah, p 48.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammad Sa'd Ullah wrote in A H 1264 = A D 1847 It was lithographed at the Nawal Kishore Press, Lucknow, A H 1282 Sa'd Ullah wrote the work at the desire of Mirzâ Muhammad Ridâ Khân Bahâdur Fath Jang, with the *takhallus* Barq مرزا محمد رضا خان بهادر فتح جنگ المخلص به برق, and dedicated it to Wâjîd Ali Shâh, the last king of Awadh The preface is followed by a biographical account of Nasîr-ud Dîn Tûsî, to whom the original work معيار الاسعار is ascribed (but see Rieu II, p 525), and who, according to the statement here, was born at Tûs on Saturday, 11 Jumâdâ I, A H 597 = A D 1200 and died at Bagdâd on 18 Dulhijjah, A.H. 672 = A D 1273

The commentary with the text begins thus on fol 12ⁱ

الحمد لله أين جملة حديثه ناسد يا انسانه بهر حال حمد و ستايس

او تعالى اسب الخ *

Written in bold Nasta'liq

Not dated; 19th century

No. 844.

fol 15, lines 17, size 9 × 5, 6½ × 3½

A treatise on rhetoric and prosody

Author Sayyid Sharîf Jurjânî سند سريب حرجاني

Beginning —

* قال السيد الامام ... على المستنير باسيد الشريف الجرجاني

The author has already been mentioned in connection with his popular work صرف مر (see No 769)

The present work is divided into the following three *Bâb*

I. fol. 1^b.

الباب الأول في علم المعاني

II fol 5^b

الباب الثاني في علم البيان

III. fol 10^b

الباب الثالث في علم المديح

Written in a careless 'Ta'liq

The copy is worm-eaten and pasted over with patches throughout

Dated *Shahjahânâbâd*, the seventeenth regnal year of *Muham-mad Shâh*.

Scribe معلى حلال الدس الكولوى نذمُ حصر محدود سجع جمال شمس العارضى

A seal of the scribe, dated A H 1156, is found at the end of the copy

No. 845.

fol 28, lines 15, size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$

جمع مختصر

JAM'-I-MUKHTASAR.

A short tract on Persian prosody and poetical figures

Author Wahid Tabrizi وحد تبريزى

Beginning —

سپاس بپيچاس واجب التعظمى را كه تشريف بطو ادبانا
مسرف ساحتہ الم *

The author wrote the work for his brother's son

For other copies see Rieu II, p 789, Etch, Bodl Lib Cat
Nos 1346-1347, J Aumer, p. 121, G Flugel 1 p 206, Rosen,
pp 281 and 282.

Written in ordinary Nasta liq

Not dated 19th century

No. 846.

fol 43, lines 17, size $8\frac{1}{4} \times 5$, $6\frac{1}{4} \times 3$

عزى سيفى

'ARÛD-I SAYFÎ.

The well-known treatise on Persian prosody.

Author Sayfi Bukhârî سيفى بخارى

Beginning.—

الحمد لله الذي جعل علم العروض ميراث الشعراء و الصلوة على
صاحب ديوان الرسالة و اهل بيته الاطهار *

Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mir 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangar. He was also a poet of distinction, and died after A H 905, (A D 1500), probably A H 909 (A D 1504). See *Habib us Siyar*, vol iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end

نفوس که هست فیصفا تاریخش *

The work is variously known as عروض فائده - عروض سلفی and میزان الاشعار

Comp Rieu ii, p. 525, W. Pertsch, Berlin Catalogue, p. 116, Hâj. Khâl vol iii, p. 419, Ethé, India Office Lib Catalogue Nos 2046-2048. The work has been edited in Cawnpore, 1855, Calcutta 1865, and by Blochmann, (text only) Calcutta, 1867, with English translation, under the title of "Prosody of the Persians," ib 1872.

Written in learned Nasta'liq

Dated 4 Shawwâl A H 1007

Occasional marginal notes and emendations

No. 847.

fol. 84, lines 15, size $7\frac{1}{4} \times 4$, $4\frac{1}{4} \times 2$

The same

Fol. 1-59 The 'Arûdî Sayfî, beginning as usual (See the preceding notice.)

Fol. 60-84 A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus —

... موافی و طعنا و نایب اسات عرل و مصیده را و ذکر این

چیزی که نموده آنها باشد بجهت آنست که شامل باشد *

and ends:—

و چون حال ردیف بدست مجال فائده مسانه حال آنست بود او را

ردیف نام کردند - شعر *

فد تمت رسالتی بعون الوهاب امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد رافع رب اغفر لی انک انت التواب

There is a lacuna after fol 64^b. On fol 64^a the author mentions Jāmī as his teacher and adds the words نور الله تعالى مرفوعة after the latter's name. It is therefore evident that the work was written after the death of Jāmī which took place in A H 898 = A D 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece

Not dated, 19th century

The seals of Nawwâb Sarvid Vilâyat 'Alī Khân and Sayyid Khwushid Nawwâb of Patna are found at the beginning and end of the copy

No. 848.

fol. 123, lines 13, size $8\frac{1}{2} \times 5$, $5\frac{1}{2} \times 2\frac{3}{4}$

Two treatises on Persian poetical figures and metres.

I

Foll. 1-116 صنائع العس Sanâ'î'-ul-Hasan A rare work on poetical figures

Author Fakhrî ibn Muḥammad Amîrî ul-Harawî معری انس
محمد امیری الهروی

Beginning —

صنایع بداء بنی تالیف و تدایع حمد بلا نہایت مرصعی را کہ ترکند

دلخیز اسناد را بچوهر حسن و گوهر درد حردہ دان مرصع صاحب *

The author who calls himself, fol 2^a, معری انس محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shâh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning

رشد کم و فریدون نغد شجاع ذوالقون

چشم و چراغ ارقم شاه حسن حصیل

The author's royal patron is evidently *Shâh Hasan* (or *Husayn*) *Argûn*, king of *Sind*, who succeeded his father *Shâh Beg Argûn* in A H 928 = A D 1522 and died, after a reign of thirty-two years, in A H 962 = A D 1552

Fakhrî is also the author of a *Tadhkirah* of poetesses, entitled *حواهر المعائب* (see No 1098) which he wrote in the time of *Muhammad 'Îsâ Tarkhân*, who took possession of *Tattah* after the death of *Shâh Husayn Argûn* and died in A H. 974 = A D 1566

The author enumerates in the beginning the works of the following authors as his sources

Khwâjah Nasir-ud-Dîn Tûsî, *Rashîd-ud-Dîn Watwât*, *Wahîd Tabrizî*, *Sharaf bin Muhammad ur-Râmî*, *Quth-ud Dîn. Shams-i Qays*, the author of the *Miftâh*, *Akhfash Nahwî* and particularly names the *دائع الصنائع* of *Amîr 'Atâ Ullah Mashhadi* and the *دائع افكار و صنائع اشعار* of *Husayn Wâ'iz Kâshifî*, to which last our author frequently refers. Later on, fol 5^b, he mentions thus the following works by their names

الاشعار (read *معاد*) by *Khwâjah Nasir-ud-Dîn Tûsî* (see No 842) *حدايق السعرو دوائى السعير* by *Rashîd-ud-Dîn Watwât*, dedicated to *Khwârazm Shâh*, *حدايق الدقائق* by *Sharaf bin Muhammad ur-Râmî*, dedicated to *Uways bin Hasan Nuyân*

A copy of the work is noticed in *Ethe, Bodl Lib Cat No. 1371*

II

Foll 118-123 A small versified tract on Persian metres

Author *Rashîd Watwât* *رشید و طوطا*

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين *

The versified *Qit'ah* begins thus —

شرح را گر تمام ارکان همی خواهی ارد مکدر
نگیر این وزن را یاد و نک این قطعه را از سر

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalil ul-'Umari *رشید الدین محمد بن عبد الجلیل العمري* (called here in the preface *محمد بن عبد الجلیل العمري*), a most distinguished poet of his time, was attached to the courts of two sovereigns of the *Khwâzm Shâhi* dynasty, viz *Atsiz* (A H 535-551 = A D 1140-1156), and his son *Îl-Arslân* (A H 551-568 = A D 1156-1172) and died in A H 578 = A.D. 1182. Besides a *Diwân* (see *Rieu* ii p 553), and the present work,

he wrote a treatise on poetry entitled *حدائق السحر ودقائق الشعر* (see the notice on the preceding treatise), another work called *موائد القلائد* and a metrical translation of the sayings of 'Alī

See Habib-us Siyar, vol. II, juz IV, pp. 169, 174

Written in fair Nasta'liq

Dated Kābul A.H. 981

The seals of Nawwāb Sayyid Vilavat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy

No. 849.

fol. 83, lines 15, size $8\frac{3}{4} \times 5$, $6\frac{1}{2} \times 3$

رياض الصنائع قطب شاهي

RIYÂD-US-SANÂ'I-I QUTUB SHAHÎ.

A treatise on pro-sody and rhyme

Author Ulfatî Husaynî Sâwajî العفی حسینی ساوحی

Beginning —

حمد وافر و بدای کامل مددع و صانعی را نشان است که از امتزاج

ارکان عناصر و از ازدواج احوال موالید الم *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Qutub Shâh, the sixth king of the Qutub Shâhî dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta liq.

Not dated, 18th century

No. 850.

foll. 107, lines 17; size $9 \times 4\frac{3}{4}$, $6\frac{3}{4} \times 3$

مجمع الصنائع

MAJMA' -US-ŞANÂ'I'.

A treatise on poetical figures

Author Nizâm-ud-Dîn Ahmad bin Muhammad Sâlih Siddîqî
نظام الدین احمد بن محمد صالح صدیقی العسنى ul-Hasanî

Beginning —

الحمد لله الذى انعم علينا و هداانا الى الاسلام شكر زيادة ار
ادعك كما در تحریر و تعریف كنجد الم *At the end the author says that he wrote the work in A H 1060
= A D. 1650, the twenty-fourth year of Shâh Jahân's reign The
date is also expressed by a chronogram at the beginningThe work consists of the following four *Fiṣl* —

- 1 بقسم كلام, various kinds of composition
- 2 بدائع لفظی, word ornaments
- 3 بدائع معنوی, conceits
- 4 سرقات شعری, plagiarism in poetry.

Appendix—on technical terms

Comp Rieu II, pp 814 and 999; Ethé, Ind Office Lib Catalogue,
Nos. 2088 and 2089 A copy of the work is preserved in the Bûhâr
Lib (See Cat vol I, p 204)

Written in ordinary Ta'liq

Dated 10 Duḥijjah, the fifteenth year of Muhammad Shâh's
reign (A H 1146)

Scribe محمد فاسم ولد حاج محمد ساکن کول

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-
ul-'Ârifin, found at the end of the copy, says that the copy was
transcribed for him.

No. 851.

foll 79; lines 15, size $9\frac{3}{4} \times 6$, 7×4

The same.

A slightly defective copy of the same Majma' us-Sanâ'î'

The MS is defective at the beginning, and opens abruptly
thus —

..... بعد ازین هر جا که حضرت فطنه گاهی مذکور شود مراد ازان

حضرت است *

In the colophon of the present copy the author is called بجلوری
instead of صدیقی الحسنی.

Written in ordinary Ta'liq

Dated, 1819.

Scribe جنوعان سهای.

No. 852.

foli 73 ; lines 17 , size $9\frac{3}{4} \times 5\frac{3}{4}$, $7 \times 3\frac{1}{4}$.

The same

Another copy of the *Majma'-us Sanâ'r'*, beginning as usual.

Written in ordinary Nasta'liq

Not dated , 19th century

No. 853.

foli 24 , lines 17 , size $8 \times 4\frac{1}{2}$, $4\frac{1}{4} \times 2\frac{1}{4}$

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere

Beginning —

الحمد لله رب العالمين و الصلوة ... اما بعد اين رساله ايسب در علم عروض مشتمل بر مقدمه و يكصد و حاتم *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtmah* as follows —

Muqaddimah fol 1^b.

مقدمه در بيان اموری که دانستن آن پیش از شروع در علم موجب

صيرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a

باب در مقاصد که عبارتست از تعصیل تصور و ذکر اقسام آن بحسب

زحلاتي و تصرفاتي که واقع ميشود و آن مشتمل است بر فزوده بحر *

Khâtimah, fol 18^a —

در بیان اوران رباعی و دوایزوک بحور و آن مستمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi
i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece

Dated Rabî' II, A.H. 1101

Scribe محمد طاهر

No. 854.

fol. 112, lines 11, size $12\frac{1}{4} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirâj-ud-Dîn 'Alî Khân Ârzû سراج الدین علی خان, for whose life see No. 399

I fol. 1-75 موعظت عظمیٰ Mauhibat-ı 'Uzmâ.

A treatise on rhetoric

Beginning —

صاحب ماه معانی پردازان ستایس کلمی است کلام آورین
الخ *

The treatise is divided into several chapters (*Bâb*) as follows —

I.—on fol. 7 ^a	باب اول در اسناد خبری
II —on fol. 9 ^a	باب دوم در احوال مسند الله
III —on fol. 28 ^a	باب سوم در احوال مسند
IV —on fol. 36 ^b	باب چهارم در متعلقات فعل
V —on fol. 43 ^a	باب پنجم در مصر
VI —on fol. 49 ^a	باب ششم در انسا
VII —on fol. 62 ^b	باب هفتم در وصال و فصل
VIII —on fol. 68 ^b	باب هشتم در ایجاز و اطباء و مساوات

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112 عطیه کبری 'Atiyah-ı Kubrâ, on metaphor and simile

Beginning —

دبیاجه بیان معانی سپاس حضرت سخن آفرینی است که طایع
بشری را مایل محاکات گردانید الخ *

It is divided into several sections called بحث as follows —

on fol 78 ^b	بحث بیان
on fol 79 ^b	بحث سنده
on fol 101 ^b	بحث حقیقت و معیار
on fol 109 ^a .	بحث امثال
on fol 111 ^a	بحث کذابه
on fol 112 ^a	بحث نعره

On fol 78^b the author says that no work on this subject was ever written by any one else

The work has been lithographed at Cawnpore, 1897

Written in clear Ta'liq

Not dated 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy

No 855.

fol 31, lines 17, size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$

Two treatises by Shams ud-Dîn Faqîr شمس الدین *.

The author, a poet of no small distinction, has already been mentioned in connection with his Diwan (see No 411).

I fol 1-13. خلاصه البدع Khulâsat-ul-Badi'

A tract on rhetoric and figurative speeches

Beginning —

سبحان الله من ناص را که عمری مدال هیچمدانی صوب ملازم
چهل نموده ام الخ *

The author says in the preface that he compiled this work from the مفتاح of Sakkâki (i.e. the well known work Miftah-ul-'Ulûm by Siraj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muhammad bin 'Alî us-Sakkâki (d. A.H. 626 = A.D. 1229) and the مظهر of 'Allâmah Taftâzârî (i.e. the commentary on Sakkâki's Miftâh by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin Umar ut-Tattâzâin (d. A.H. 791 = A.D. 1388)

It is divided into a Muqaddimah, two Fasl and a Khâtimah, as follows —

Muqaddimah, on fol 2^b مقدمه در بیان معنی و معرفت صاحب و
بلاعت.

Fasl I, on fol 3^a.

فصل اول در بیان صنایع معنوی

Fasl II, on fol 9^a.

فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a.

خاتمه در بیان سرقات شعری

II foll 15-32. *Risâlah-i* رسالة واسعة في علم العروض والقافية

Wâfiyah fi 'Ilm-ul 'Arûd wa'l Qâfiyah A treatise on prosody and rhyme.

Beginning —

بعد از تقدیم حمد مددعبدکه سب (sic) دنیا و آخرت را کمال تفضیع
و مورد بیت ساخته و برداخته اوسب الم *

The work consists of two *Rukn*

I, on fol 15^b

رکن اول در علم عروض

II, on fol 28^a

رکن دوم در فواری

The date of composition, A H 1162 = A D 1748, is expressed by chronograms at the end

Written in a careless Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshid Nawwâb are found at the beginning and end of the copy

No. 856.

foll. 149; lines 9, size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody

Author · Abul Fakhr Arshad Ashraf with the *takhallus* Khayâl
ابو الفخر ارشد اشرف متخلص بخيال

Beginning —

• بعد حمد نا محدود کس یکسان و درود نا محدود شفیع واپسان الم

The work begins with a wordy preface. The author commenced the work in A H 1187 = A D 1773, for which he gives one hundred *târikh* in the preface, and completed it in A H 1190 = A D 1776, for which he gives another one hundred *târikh* at the end

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq

Dated Ramadân, A H 1228 Fasli.

No. 857.

foll. 96; lines 12, size $10 \times 6\frac{1}{2}$ $6 \times 3\frac{3}{4}$

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc

Author Mirza Muhammad Hasan Qatîl مرزا محمد حسن قاتل

Beginning —

• بخوت مروشی رنن فصیح بیان بلغ کلام با ترک کل شاداب الخ

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A. H. 1217 = A. D. 1802, he wrote the work at the request of Mir Sayyid Muhammad, son of Mir Amân 'Alî.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed *چاناع* - *ابع* - *بعش*.

Contents —

Sharbat I, on prosody and rhyme, in two *Chânâg*, the second of which comprises nine *Ayâg*, on fol. 5^a

Sharbat II, on idioms and figurative expressions in one *Chânâg*, on fol. 33^b

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânâg*, on fol. 44^a.

Sharbat IV, on Turki grammar and vocabulary, in one *Chânâg*, on fol. 89^a

See Rieu ii, p. 795, The work has been edited with marginal notes by Muhammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dûlqa'd, A. H. 1253.

Scribe سید اشرف علی رصی.

No. 858.

fol 104, lines 15, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$.

میزان العروض

MĪZÂN-UL-'ARÛD.

An extensive work on prosody

Author Motî Râm Mirathî مونی رام میرثی.

Beginning —

سبحان الله حدای یکتا - بی آلب و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates *حمر مارس صاحب* (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî. It, says the author, forms the basis of his work.

The title forms a chronogram for A H 1223 = A D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A H 1224 = A D 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e g, conquest of Bangalore by Lord Cornwallis in A H 1205 = A D 1790, fol 39^a; appointment of Sir John Shore as Governor-General in A D 1791, fol 39^a, arrest of the traitor, Gulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A H 1203 = A D. 1788, fol 97^a. On fol 101^a he gives the *târîkh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mirath, in A H. 1189 = A D 1775.

Written in fair Ta'liq

Not dated, 19th century

No. 859.

fol 40, lines 16-19, size $10 \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

میزان الاشعار

MĪZÂN-UL ASH'ÂR.

A treatise on the art of rhyming

Author. Muhammad Sa'd محمد سعد.

Beginning —

حواہر زواہر نفا و محمدمت سراوار حضرت داوڑیسب کہ علم عروض را
موجب معرفت اوران صحیح و سقیم اشعار صاحب *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the معیار الاشعار of Nasîr-ud-Dîn Tûsî and the عروض of Sayfi Bukhârî. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah*. This Muhammad Sa'd seems to be identical with the author of the نایبہ and of several other works on grammar, rhyme, prosody, etc. See No 771

Foll 25-40 An extract from the اشعار صبران.

Beginning —

الحمد لله رب العالمین . . ناید دادسب کہ تنعیر نالکسر در لعب
دانستن اسب و در اصطلاح گفتن کلام مورون اسب الخ *

The arrangement and the substance are the same as in the text

The text is written in ordinary Nasta'liq by لعلجند, and is dated the forty seventh year of Aurangzib's reign (A H 1116)

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century

No. 860.

fol 19, lines 15, size $8 \times 4\frac{1}{4}$, $4\frac{1}{4} \times 2\frac{1}{4}$

رسالہ عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody

Author Yûsuf Husayn Shâhid یوسف حسینی شہید

Beginning —

الحمد لله الذي (اما بعد بعدة زوليدة حريم دايرة پريسامي *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdî Bakhsî's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Hasan Khân Shâhib.

Written in fair Nim Shikastah on various coloured paper

Not dated, latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Safdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol 605, lines 15, size $13 \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author Amir Khusrau of Dihli امير خسرو دہلوی
(See No 125)

Beginning —

هذا الكتاب بعصل الله دى الكرم - انشاء سحر الصيد الجن

و النفس *

After eulogising the reigning sovereign, 'Alâ-ud-Dîn Muhammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Dîn Mubâarak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled رسائل الاعجاز or اعجاز خسروى, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu II, p 527. Eth., Bodl Lib Catalogue No 1337. W. Pertsch, Berlin Catalogue, p 1006. Comp also Elliot, History of India, vol iii, p 566.

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first *Risâlah*, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahārājah Śrī Kāshī Narāyan Śrī Isrī Parshād
Narāvan Singh

Dated December 1848

Scribe بنّدت شو برشاد

No 862

fol. 351, lines 15; size $12\frac{1}{2} \times 8$, $8 \times 4\frac{1}{2}$.

The same

Another copy of Amir Khusrāu's Rasā'il-ul-I'jāz, beginning as above.

Occasional marginal notes

Written in ordinary Ta liq

Not dated; 19th century

No. 863.

fol. 114, lines 9, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{3}{4}$

رقعات جامی

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jami's letters (see No 180 xviii), beginning as usual —

بعد از انشاء صحائف نفاذ محمدت النخ *

Written in Indian Ta liq with marginal and interlinear glosses.

Dated 10 Ramadân, A H 1241

Scribe شیخ حلال الدین

No. 864

fol. 63, lines 15, size $9\frac{3}{4} \times 6\frac{1}{4}$, 7×4

The same

A slightly defective copy of Jami's letters, beginning as usual

The MS is defective towards the end and breaks off with the following words:—

رقعة أخرى باسم سنجاده بقویب امور دین و تمسبت احکام شرع

متین *

Written in ordinary Ta'liq

Not dated , 19th century

No. 865.

fol 83, lines 15, size $8\frac{1}{2} \times 5$, 6×3

رقعات جامی و میرم سیاه

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose writings by Jâmi and Mîram Siyâh Qazwîni,

I. Jâmi's letters, fol 1-35 (see above), beginning —

بعد از انشاء صحایف نداء و محمدمت الله الدی ابرل علی عمده

الکتاب الح *

See Ethé, Bodl Lib Catalogue, No 894, 35, No. 895, 35, No. 896, 20 and No 966, Ethé, India office Lib Catalogue, Nos 1387-1389, G Flugel i, pp 264 and 265 and m, p 542 These letters have been edited in the 'Selections for the use of the Students of the Persian Class' vol vi, Calcutta, 1811

The collection is also known as انشاء جامی - بنسبت جامی and sometimes دیوان الرسائل

II. The letters of Mîram addressed to contemporary kings and others For the author see No 232 in this catalogue

Beginning —

بعد انشاء حمد و نداء بعد نادرشاهی را که از ابرل تا اند الح *

See Ethé, India Office Lib. Catalogue, Nos 2061 and 2062.

Written in a learned minute Nasta liq with an illuminated but faded head-piece

Not dated , apparently 17th century

From a note on the title-page of Jâmi's collection of letters, it would appear that it was compared with the copy written by Jâmi himself.

No. 866.

fol. 233, lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$, $8\frac{1}{4} \times 5$

مخزن الانشا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse

Author Husayn bin 'Alî ul-Kâshifî الكاشفي

Beginning —

هو الاول و الاحمر و الظاهر حمد خداورد سرايم فتعجب * تا شود

اين نامه دمامش درست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mir 'Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram —

سال و روز و مه اتمام نوشت - بچهارم ز جماد الثانی *

The work is divided into a 'Unwân, three *Sahifah* and a *Khâtimah*, as follows —

'Unwân What a *Kâtib* must know, fol. 4^a

Sahifah I and II Forms of address (خطابات) and answers (حوارات), fol. 4^b

Sahifah III On the various matters which have to be stated, fol. 118^b

The third *Sahifah* is preceded by a short introduction in which the author says that after completing the first two *Sahifah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afdal-ud-Din Muhammad

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^b

The forms of Arabic and Persian expressions are tabularly arranged

The work is noticed in Rieu, ii. p. 523. See also Hâj. Khal vol v. p. 466.

For the author's work *مصيعة شاهي*, the contents and arrangement of which are identical with the present work, see *Ethé, Bodl. Lib Catalogue*, Nos 1357-1358

Written in fair Nasta'liq

Dated, *Dulqa'd*, A.H. 960

Scribe *الله بحسن لنگا لاهوری*

Some folios, after fol. 198, are misplaced, and the right order seems to be

fol. 118, 122-125, 121, 119-120, 126-141, 140, 143-148, 142, 150

No. 867.

fol. 150. lines 20, size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5

مکاتبات علامی

MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd us-Samad bin Afdal Muhammad *عدد الصمد بن افضل محمد*

Beginning --

گوناگون بیاییش مرداروی را سرد که وجود سررا ار کار حاتم عدایب

کسوت حیات پوشاندد انیم *

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A.H. 1011 = A.D. 1602) and completed it in A.H. 1015 = A.D. 1606, for which the title forms a chronogram

This collection, which is generally called *مکاتبات ابو الفصل* or *اشای ابو الفصل*, is divided into the following three parts called *Daftar* --

- I. Letters written in Akbar's name to kings and Amirs
fol. 2^a
- II. Letters written by Abul Fadl to Akbar and Amirs,
fol. 32^a
- III. Miscellaneous letters, select extracts and other pieces
of refined prose, fol. 87^a

Comp Rieu i, p. 396; G Flügel, iii, p. 286, Morley, p. 109, *Ethé, Bodl. Lib Catalogue* Nos 1378-1383 The *Inshâ-i Abul*

Fadl has been printed at Calcutta, 1810, lithographed, with notes by Maqbûl Ahmad Gûpâmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muhammad Hâdî 'Alî, A.H. 1280

Written in fair Nasta'liq The first part or *Daftar* is dated Lucknow, A.H. 1226, the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83, lines 14; size $9\frac{3}{4} \times 6$, $7\frac{3}{4} \times 4$

The same

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end

It opens abruptly thus —

..... بموقف عرض مقدس حصص فله گاهی ملائی امد گاهی

دامب دگانه مدرساد الیم *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost. The MS is in a very damaged condition. The headings are omitted in several places

Written in ordinary Ta'liq.

Not dated, 19th century

No. 869.

fol. pp. 228 (fol. 114), lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{3}{4} \times 4\frac{1}{4}$.

مکاتبات علامی (دائر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Fadl's letters.

This collection, endorsed on the title-page مکاتیب دینر چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârâ in A H 990 = A H 1582, and died in A H 1005 = A D. 1597

Beginning —

بعد از حمد بسیار مرجعار واحد القهاری را که تمامی روی زمین را
کرسی بکسی تا دور دوار از دوالقهار موزوئی شجاع و صغیر حود
هموار صاحب الح *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons —

- (1) Prince Murâd pp 15-40
- (2) Prince Dânivâl. pp 40-53
- (3) Emperor Akbar, pp 53-66
- (4) Marvam Makânî, pp 66-78.
- (5) Prince Salîm, pp 78-91
- (6, 7 and 8) Marvam Makânî, pp 91-98
- (9) Begam Jîû, pp 99-101
- (10 and 11) Marvam Makânî, pp 101-105.
- (12) Shaykh Mubârak (Abul Fadl's father), pp 105-108
- (13) His mother, pp 108-112
- (14) Abul Fayd Faydî Fayyâdî (Abul Fadl's brother), pp 112-117
- (15) A friend, pp 117-121
- (16) Shaykh 'Abd-ul-Hayy (Abul Fadl's teacher), pp. 121-124
- (17 and 18) A *Murshid*, pp 124-129
- (19) Hakîm Shaykh Binâ pp 129-132
- (20) Hakîm Humam, pp 132-134
- (21 and 22) Hakîm Masîh-uz Zamân, pp 134-140
- (23) Hakîm Fath Ullah Shîrâzî, pp 140-141
- (24) Mir Ashraf Munshî, pp 142-143
- (25) Urfî Shîrâzî, pp 143-147
- (26) Maulâna Shikîbî, pp 147-149
- (27) Khwâjah Husayn Sana'î (Mashhadi) pp 149-153
- (28) Makhdûm ul-Mulk pp 153-157
- (29) A friend, pp 157-159
- (30) A Sayyid friend, pp. 159-161
- (31) A Qâdî, pp 161-163.
- (32) Shaykh Najm-ud-Dîn. pp 163-166
- (33) Shaykh Badr-ud-Dîn Nagûrî, pp 166-169
- (34) Shaykh 'Abd-un-Nabi, pp. 169-172
- (35) Shaykh Nasîr-ud- Dîn Sanbbâlî. pp. 172-174

- (36) A friend, pp. 174-177
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179
- (38) Shaykh Jauhar Sarhindī, pp. 179-183
- (39) Shaykh 'Abd-us-Samī' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlawī, pp. 187-190
- (42) Shaykh Muhammad Qā'im Multānī, pp. 190-192
- (43) Shaykh 'Abd-ul-Ġafūr, pp. 192-193
- (44) Mirān Sadr i Jahān, pp. 193-196
- (45) Shaykh Nizām Pānī Patī, pp. 196-199
- (46) A Sayyid friend, pp. 199-202
- (47) Shaykh Ja'far Bhakarī, pp. 202-204
- (48) Hafiz Bāqī Khān pp. 204-205
- (49) Khwājah 'Abd-us-Sattār, pp. 205-208
- (50) Mir Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Faydī, pp. 211-217

Amir Haydar Bulgrāmī in his Sawānīh-i Akbarī followed by Muhammad Husayn Āzād in his Darbār-i Akbarī, mentions the fourth *Daftar* of Abul Fadl, which, however, was hitherto not found in any copy of Abul Fadl's letters

The present MS was transcribed from a copy belonging to Mir Gulām 'Alī Āzād's library, which, strangely, was not known to the author of the Darbār-i Akbarī, a grandson of Gulām 'Alī Āzād. The first copy from the original MS was secured by Sayyid Hasan Bulgrāmī, A.H. 1217, and subsequently the present MS was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq

Dated July, 1918

Scribe —

سید علی احسن المتخلص به احسن و المدعو به شاه میل ملک امی
ثم المارهوری *

No. 870.

foli 22, lines 12, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5 \times 2\frac{1}{2}$.

دیباجہ نوری

DĪBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose by Zuhūrī, see No. 284, III

Beginning —

سرود سریان عسریں دال فال اسم *

Written in fair Nasta'liq, sometimes diagonally

Not dated, 19th century

No. 871.

foli 161, lines 5-12, size $9 \times \frac{1}{2} \times 6\frac{1}{4}$, $5\frac{1}{4} \times 3$

رسائل طغرا

RASĀ'IL-I TUGRĀ.

A collection of the refined prose-writings of Tugrā, similar to the one noticed under No. 333

Beginning —

نمای بہار پیرانی نہ انتہی سیرہ را بدادہای سعیم اسم *

Written in fair Nasta'liq

Dated 12th Sha'bān, A H 1250

The seals of Nawwāb Sayyid Vilāyat Ali Khān and Sayyid Khwurs̄hiā Nawwāb are found at the beginning and end of the copy

No. 872.

fol 469, lines 19; size 13 x 8; 9 x 5½

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus —

این نسخه که همجو گل و زو بر روی اسب
از رشک صفائش گل بر پر عرق اسب
گرد و زو اسب در گلستان گل را
هر صفت این هزار گل را زو اسب
بر صفت صبر مدبر مستعدان هرد و دانشوری و مکاتبات جرعه
فصل و عمر پروری مخفی نماید اله *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works —

1. Mirzâ Jalâl-ud Dîn Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled Riyâd-ı Fayd, fol 1^a

Beginning —

یگانه ایرد سخن آمیزین و برارنده چرخ دین را بکدام زبان نام آمیزین
خوانی نرم آلم *

2 Preface to Muraqqâ', by the same Mirzâ, fol 5^a

Beginning --

جهان جهان آمیزین جهان آمیزیدی را که تصویر کلک تقدیرش از مرفع
اختران سپهر آلم *

3 Preface to the Sab' Sayyârah of Zulâli (see No 282), by Mirzâ Jalâl, written in A H 1044 = A D 1634, fol 6^a.

Beginning —

ددام آید رهی برتری پایه سخن و سخنوری و والا گوهری گوهر
معنی و معنی پروری اله *

4. Mirzâ Jalâl's preface to the Maṣnawî of Qudsi and Tâlib Kalim, fol 12^a

Beginning —

چهره کسائی تصویر سپاس بهار پیرائی که گلن نا هوار دهان
دسگاندن عده شاهمار اله *

5. Mirzâ Jalâl's preface to the Diwân of Qudsi, fol 16^a

Beginning —

سخن اوردی که بحکم اقتضاء حکم مدار پرکار تکوین در کار آفرینش
کائنات اله *

6. Mirzâ Jalâl's preface to the Diwân of Tâlib Kalim, fol 18^b

Beginning —

کلیم کلامان مسیحا دم که بتاثیر جانداری انفس مدسی و نفوس
امامه حیات و احباء اموات مستند اله *

7. Mirzâ Jalâl's preface to the Diwân of Mullâ Munîr, fol 20^b

Beginning —

جهان آفریدی که رمین و رمان و ممکن و ممکن را بعدوان کن ممکن
آفریده اله *

8. 'Inâyat Ullah Kanha's preface to the Sawad-i A'zam of Mullâ Munîr, fol 22^b

Beginning —

مدت گوناگون و سداس از ویاس ابرون سراوار صانعی که فلم صنعتش
از خط زیحان بر نخته رنگین چمن دسته اله *

9. Preface to the Diwân of Hakîm 'Abd-ul Hâdîq, fol 25^a

Beginning —

آفرین سخن بر سخن افرین که همچو سخن گوهری را از کن دل
نگاربان زبان آورد اله *

10. Muhsin Fânî's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b

Beginning —

حامداً للذي هو الموجود که جر او بیست حامد و معمود
هو من. لئس فی الوجود سواه الله لا اله الا الله

11. Mir Bâqir's preface to the Maṣnawî of Zafar Khân, fol. 28^b

Beginning —

حمد سجد و سپاس بعد مرخصت واهب الصواب و نگارنده بنکر سر
را سراسب آلم *

12. Preface to the Diwân of Nasirâ-1 Hamadânî, fol. 29^b

Beginning —

یگانه که هزار و یک نام مبارکس هزار و یک چراغ بر افروخت آلم *

13. Preface to the Muraqqa' of Nasirâ-1 Hamadânî, fol. 30^b.

Beginning —

موقع کار نامه رنگین حمد مددع صوت آفرین به آنگونه دانست
است آلم *

14. Mirzâ Amân Ullah's (entitled Khânshâh Khân Firûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângir's time, fol. 31^a

Beginning —

شفای علم لکنت در حور قامی اسب که حکمی حمد سا
باشد آلم *

15. The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol. 32^a

Beginning —

الوان جواهر زواهر آردار حمد و ثفا سراوار و شایسته فادر علی الاطلاق
اسب آلم *

16. Preface to the Maṣnawî of Zulâfi, fol. 32^b.

Beginning.—

لائی گرانمایه سخن سراوار حمد خداوندیست که اسرگرمیست بر
فوق اهل معنی نهاد آلم *

17. Preface to Zulālī's Sab' Sayyārah, fol. 33^a.

Beginning —

زالال چسمه سار سخن حمد سخن آمیزنی را که بلاء شبرین زبان
نمدح او رطب السامد الح *

18. Preface to the Sâqī Nāmāh, fol. 34^b —

Beginning —

صاف دوشن حمیده افلاک نساہ حمد داده بمائی سر حوشد
الح *

19. Preface to the Bayād of Shāykh Fayḍ, fol. 35^a

Beginning —

دیناچه راز نکه ساراسب این
مهرس خیال جانگداراسب این
تعوید دل سخن طرازاسب این
طومار حدون عسباراسب این

20. Preface to the Bayād of Sâ'ib Ṭabrizī, fol. 35^b

Beginning —

این مدعی اسر که گوی سربوش آزدگان و نسخه مجموعه
پریسان حوان اسب الح *

21. Another preface to the same Bayād, fol. 35^c

Beginning —

حقیه حمد مدح معنی آمیزین اران بلند پایه تراست الح *

22. Raushan Dāmīr's preface to the Bayād of Nawwāb Sa'id Khān, fol. 36^b Beg —

دوری تا فلم که در عالم معنی موشگافی و نازیک مدعی علم اسب
الح *

23. Preface to the Bayād of Mirzā Muḥammad Ridā, fol. 37^b

Beginning —

صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست الح *

24. Miẓān Muḥammad Na'im's preface, fol. 41^a.

Beginning —

بر نیاص دبدۀ حرف مدعا حواهم بوش
یعنی آن نام دلارائی خدا حواهم بوش
من نمیدانم چه میگویم چها حواهم بوش
ایفعدر دادم که نام آشنا خواهم بوش

25 Preface to Faydī's *Dīwān*, fol 42^b —

Beginning —

بسم الله الرحمن الرحيم کدچ ارل راسب طلسم مدیم

26 Preface to Zuhūrī's *Nauras*, fol 44^a, beginning as usual, see No 284, III

27 Zuhūrī's preface to *Khwān-i Khālil*, fol 48^a, beginning as usual, see No 284, I

28 Zuhūrī's preface to *Gulzār-i Ibrāhīm*, fol 57^a, beginning as usual, see No 284, II

29 Another preface to Zuhūrī's *Gulzār-i Ibrāhīm*, beginning on fol 61^a —

ای نوزس گلزار براهیم از تو الم •

30 Shaykh Abul Fadl's preface to *Akbar Nāmah*, fol 63^a, beginning as usual, see No 552

31 Hamīd's (i.e. 'Abd ul-Hamīd Lāhaurī) preface to *Bādshāh-jahān Nāmah* (i.e. *Pādīshāh Nāmah*), fol 70^a; beginning as usual, see No 565, Part II

32 Mirzā Tabā-Tabā'i's preface to *Pādīshāh Nāmah*, fol 74^a

Beginning —

شگفته روئی گلشن سخن بخدۀ زیری ... بهار امروزی است الم •

33 Preface to the second *Daftar* of *Pādīshāh Nāmah* fol 86^b; beginning as usual, see No 565 (second *Daftar*)

34 Muhammad Ṣāliḥ's preface to the third volume of *Shāh-jahān Nāmah*, fol. 87^a

Beginning —

خدایا ثنای تو گویم بخست که دلا بر از هر سخن حمد تسب

35 Muhammad Ṣāliḥ's preface to the *Dīwān* of Mīr Mu'īn-ud-Dīn Gāzi, fol 89^a

Beginning —

خدا را کنم بر سر نامه یاد که بر بنده درهائی معنی کشاد

36. Preface to 'Urfi Shîrâzî's Diwân, fol 92^a.

Beginning —

حسن ازلی صورت احکام شرعی و قدر افرای معنی کلام عربی الهی *

37 Islâm Khân's preface to شعرهای ناک بخشو, written by order of Shâhjahân, fol 94^b

Beginning —

نقوش مقدمه تجرد بهاد را میل بلدات روحانی بیستر الهی *

38 Nûr Ullah's preface to the Bayâd گلشی of Muhâmmad Hakim, fol 97^a

Beginning —

این بیاض گلشن که اورامش رشک ورمای هسب بهش بدگون
و هفت چمن اسب الهی *

39 Mullâ Munîr's preface to Bahâr-i Sukhan of Muhammad Sâlih Kanbû, fol 97^a

Beginning —

ایرد سخن آفرین را سپاس که حراج گذار را از تاب حرد روشن
گردانیده الهی *

40 Muhammad Sâlih's preface to the Bahâr Dâniş of 'Inâyat Ullah, fol 98^a, beginning as usual See No 741

41 Preface to the Ruq'ât of 'Inâvat Ullah, fol 101^a

Beginning —

حمدی که میران دهن مدهمان دمایق نطق ار سدجیدن آن معجز
و فصور معترف آید الهی *

42 Preface to the Diwân of Abul Fayd Faydi, fol 102^a

Beginning —

تتویقش سخن کردم چو آفرین نام شد نحمدش نکته پرداز

43 Muhammad Sâlih's preface to Mullâ Munîr's commentary on the Qasîdahs of 'Urfî, fol 104^a See No 259

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammad Sâlih (evidently the author of the 'Amal-i Şâlih, see No 569), occurring in the last line but one of the preface in the present copy (fol 105^b), is omitted in the preface of the copy No. 259 (fol 4^b, line 3). It also transpires from the present preface that

Muhammad Sâlih wrote this preface in Ramadân, A H 1075 = A D 1664 and not in A H 117, wrongly given in the preface of the copy No 259

44 Preface to the *Diwân of Zafar Khân*, fol 108^b, beginning as usual See No 329

45 A preface without the writer's name, introduced by the heading *انصافاً از مناسبات مرثیہ مدکور*, fol. 110^a

Beginning —

• الله اكبر اين چه مايه صبور و کدام پايه پيدائس كه صدمه دهشت
جبروتش گفتگوی انكار در گلوئی منكران شكسته اله *

46. Preface to the *Tuhfat-ul-'Irâqayû* (of *Khâqânî*), fol 111^a.

Beginning —

• هراز دستان حامه در زبان اين ترانه طراز چار چمن زار اله *

47 Preface to the *Muraqqa'ât* of Muhammad Dârâ Shikûh, fol. 113^a

Beginning —

حمدی كه فلم از تحرير آن فاعل اسب و حيال از تصوير آن عاجز
الهم *

48 Preface to the *Bayâd* of Nasîrâ-ı Hamadânî, fol 113^b

Beginning —

درين محيظه نكه دن بچشم معنى دين
كه شك صورت معنى و لعب چمن اسب

49 Mullâ Munîr's preface to *Gulshan-ı 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol 114^a.

Beginning —

مص آمريدى كه سخن مظهر انوار تجليات اوست و حرد آنكه دار
اسما و صفات او اله *

50 Preface to the collection of Mullâ Munîr's *Maṣnawîs*, fol 119^a

Beginning —

دباجه سخن ستايس ايرديست كه گويائى بخش زبان و صاحب
نظم فزان اسب اله *

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning —

ستایسی که از آغاز بلوغ تا انجام پایۀ بلاغ از دل خیزد *

According to Munîr's statement fol 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven at Jaunpûr, in A H 1050 = A D 1640. He further adds that his prose and poetical works, which he wrote between twenty seven and thirty years of age, such as *سنت الصم - هفت احقر - کار نامه* - together with his subsequent compositions, will be included in his last Kulliyât.

52 Mullâ Munîr's preface to the arithmetical work *Tauhid*, of Maulânâ Samad, fol 126^b

Beginning —

اندچه در شمار نباید و در حساب نگنجد ستایس و سبایس یگانه ایست
که اصل شمار اروس *

53 Preface to the *سأة حال* of Mullâ Munîr, fol 127^b

Beginning —

سأة حال سرمستان حمخانه مدخ که کبدیص معانی دریافته
اند اله *

54 Preface to the *Guldastah* (of Mulla Munîr), fol 128^a.

Beginning —

این نگارگان آتشدار و آشنایان سخنگو معنی سگالان فیض گونس
الهم *

According to the preface to the *Naubâdah* (see below) the *Guldastah* contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângîr Nagar (Dacca) on 4 *Dulqa'd*, A H 1040 = A D 1630.

55 Preface to the *Dastanbû* (of Mullâ Munîr), written in Akbarâbâd, 17 Muharram, A H 1044 = A D 1644, fol 129^b

Beginning —

این مدخ سرشتان معنی نراد بدار دلاں مدسی بهاد سیلخان و نمرو
سواد اله *

56 Preface to the *Naubâdah* (of Mulla Munîr), fol 129^b

Beginning —

رزدای فیض پیرای چمن نسیفان معنی پوشیده نماد اله *

It would appear from this preface that the Naubādah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A.H. 1051 = A.D. 1641

57. Preface to the Haft Akhtar هفت اختر or the 'Seven Stars' of Mullâ Munir, fol 129^b

Beginning:—

بعد از حمد جنبه امور هفت اختر و نعت دانش آموز هفت
کشور النجم *

According to Munir's statement in the preface, the Haft Akhtar consists of seven Maḡnawis which he describes as follows —

- (i) اول — آب و رنگ و آن در ستایش مرور و نوم اکثر آباد است
و صف آب چون که در پای آن شهر روان است
و بداه چمدستان آن شهر و مدح حدیو سلمان
شکوة *
- (ii) دوم — نخب بلند و آن در مدح صاحبقران والا اختر است
و صف مبدگاه او و بیان طعریافتن آن شهر حورشید
بدجه بر حصم روانه بار و مالا مال شدن زمین از
گنج و مال *
- (iii) سوم — مرآة الخيال و آن در نمایش صورت حال آینده و صف
مصر آینده نگار نواب سیف خان و مدح آن صاحب
السیف که از آینده تیغش صورت طغر نمودار است *
- (iv) چهارم — ساز و برگ و آن مستمل است در اوصاف تیل و پان
و تعدادی که هر یکی سرمایه ساز و برگ حریفان
و ظریفان است *
- (v) پنجم — میخانه و آن در صف شرافت است و بیان حالت
مستی و کعبه حسن ساقی *
- (vi) ششم — درد و الم و آن در بیان سوزش دل و گذارش جان
و نشاء حسن و ذوق معصبت و چاشنی عشق است *

هفتم — بیک المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده *

58 Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bîdîl,
fol 130^a

Beginning —

حمد مددعی که تردد انعاس هستی موجودات تحریر کی است
سر انگشت ارادت او الخ *

The preface is incomplete and breaks off abruptly

59 Extracts from the *Padîshâh Nâmah* of Muhammad Amin
or Aminâ of Qazwîn (see No 566), fol 131^a-140^a

60 Extracts from the writings of Mullâ Muqimâ, fol 140^a-
145^b

Beginning —

بادشاه سپاس بدایع دگاری رگ ابر فم کرم در مساندست الخ *

Mullâ Muqimâ, a contemporary of Tugrâ (d c A H 1078 = A D.
1667 see No 333) is the author of *عنبر نامه*, noticed in Rieu II, p 743

61. Mullâ Munîr's چراغ و چراغ Du'â i Sham wa-Chirâg, in
praise of Shâh Jahân, fol 145^b

Beginning --

اعار گفتار بدام نور الاموار مروج بخش انجم چراغ افروز چشم
مردم الخ *

62 Extracts from the *تاریخ المعمور* Bayt ul-Ma mûr, a history
of Shâh Jahân, by Ma mûr Khân, with the *takhallus* Jam fol 146^a

Beginning —

حدای ستایس و سپاس را از منسی بالسان (sic) کوی پریشان
سخن الخ *

63 From the writings of 'Alî Ridâ Tajallî, fol 149^b

Beginning —

فرخنده شنی مروج صبح افدال از جلدش چون نور از مردمک
لامع الخ *

Mullâ 'Alî Ridâ Tajallî, a native of Ardaqân, in Yazd, came
to India during the reign of Shâh Jahân, but subsequently returned
to his native land where he died in A H 1088 = A D 1677, see Sprenger,
Oude Cat p 150.

64 Nazm wa Nağr-i Nām wa Nūr Muḥammad ʿAlī Māhīr, entitled Gul Aurang, in praise of Aurangzīb. It consists of ornate prose and verses, fol 151^b. The title appears on fol 158^a.

Beginning —

فرخنده گنج کلام رنگین از حمد مالک الملکی است که احراء
احکامس اله *

Muhammad Alī, with the *takhallus* Mahīr, edited the *Dīwān* of Muhammad Tāhīr Ganī (*d* A H 1079 = A D 1668), see No 334

65 From the writings of Muhammad Sālih Kanbū. In praise of Shāh Jahān, fol 158^a

Beginning —

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و بع
شد سنده معنی ام یزل اله *

66 From the writings of Tugrā Tāj ul-Madā'ih of Mullā Tugrā, fol 161^a, beginning as usual. See No 133—II

67 In praise of the horse and the elephant, by Muhammad Sālih, fol 166^a

Beginning —

گلگونان صا حرام و پری سکران بیرو کام و جیونان مریع نال و دم
و تگوزان آهبن سم اله *

68 Praise of I'tiqād Khān, by Mullā Munīr, fol 167^b

Beginning —

لله الحمد که نخل امیدم بنار آمده و عدده آرزویم سگفتن آغار بهاده
اله *

The remaining portion of the MS consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:—

Himmat Khān's letter to Ashraf Khān, fol 169^a

Letters of Shaykh Qutb-ud-Dīn Sultānpūrī to Ibrāhīm Khān, etc fol 169^b—172^b

Praise of Shāh Jahān and his throne, by Mirzā Jalāl, fol. 172^b

Farmān of Farrukhsiyar to 'Abd-us-Samad Khān Bahādur Dīlī Jang, fol. 174^a

Another by the same to Zakariyā Khān Bahādur fol 174^b

Humâyûn's letter to Bîram Khân, fol 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid*

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid*

'Âlamgîr's letter to Mu'azzam Shâh, fol 175^a

Letter from Dârâ Shikûh to Muhsin Fânî, and the latter's reply, fol 175^a

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol 175^b

Letter from Parî Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol 176^b

Mîr Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol 178^a, and Wazîr Khân's reply, fol 178^b

Mirzâ Jalâlî's letter, as dictated by Shâh Abbas, to 'Abd Ullah, fol 178^b

Petition of Mirzâ 'Aziz Kokah, entitled Khan-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol 179^a.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol 180^b.

Muhammad Pâqîr's letters to Shâh Alam consisting of those letters which do not contain diacritical points, fol. 181^b

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr each sentence of which expresses the date A H 1075 = A D 1664, the year in which the letter was written, fol 182^a

Âsaf Khân's letter to Âdil Khân, fol *ibid*

Qâbil Khân's letter to Shaykh Munîr, fol 182^b

Letter from Khân Khânân to Khwâjah Abul Hasan fol 183^a

Mu'tamad Khân's letters to Khân 'Âlam, etc, foll 185^b-187^b

Khân Khânân's letter to Muîla Hayâtî Gilânî fol 192^a, and the latter's reply, fol 192^b

Nawwâb Ja'far Khân's letter to Shaykh Qand, fol 192^b

Letter from Nawwâb Âsaf Khân to Khwâjah Mirak Husayn fol 193^a

From Sa'd Ullah Khân to 'Abd-ur-Rahim Siyâikotî, fol 193^b

From Mirzâ Abû Sa'îd to Jalâlâ (Tabâ-Tabâ î), fol 194^a, and the latter's reply fol *ibid*

From Bibadal Khân to Mullâ Munîr fol 194^b

From Nûr Muhammad Mu'nun to Munîr fol *ibid*

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol 195^a.

From Hakim Sarmad to Dârâ Shikûh, fol 195^b

A congratulatory letter from Nizam Hîsarî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A H 1099 = A D 1678, consisting of short sentences each of which expresses the above date, fol 195^b

Munghī Kāzim's letter consisting of those letters which do not contain diacritical points, fol 196^a

Arabic letter by Sayyid Mahmūd bin Sayyid Muhammad ul-Kurūsī ush-Shāfi'ī, foll 196^b-198^b In the concluding lines the letter is addressed to Abu'l Qāsim Muhammad us-Siddiqī

From 'Ābid Khān to Hāji Abu'l Qāsim, deceased, fol 198^b

A Ruq'ah of Mirzā 'Abd-ul-Qādir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b

From Mirzā Jalālā to Nawwāb Mīr Jumlah, fol 199^a

From Mirzā Jalālā to Nawwāb Islām Khān, fol. 199^b

Mirzā Jalālāl's reply to Nawwāb Afdal Khān's letter fol 201^a

Another letter from Jalālā to Nawwāb Afdal Khān, fol 202^a

Tālib Kalīm's letter to Nawwāb Zafar Khān when the latter was wounded by a lunatic, fol 202^b

Mīr 'Alī Shīr's letter to Sultān Husayn Mirzā to soothe the latter's anger, fol 203^b

Qādī Muhammad Qāsim's Ruq'ah to Nawwāb Islām Khān, fol *ibid*

Letter from Mīr Qāsim 'Alī Kamahī to Farīdūn, fol 204^a

Letter from Mullā Muhammad Sūfi to Āsaf Jāh, and the latter's reply, fol 204^b

Letter from Qādī Nūr Ullah Shūstārī (the author of the Majālis-ul-Mu'minin, see No 720) to Shaykh Abul Fadl, fol 205^a

Letter from Khwājah Muhammad Hāshim to Bakhs̄hī-ul-Mulk, fol *ibid*

Letters from the same Khwājah, to Qādī 'Ārif, foll 205^b-206^a, to Mullā Muhammad Yūsuf, fol 206^a, to Muhammad Qāsim Hakkāk fol *ibid*, to Muhammad Murād, calligrapher, fol 206^b

Letter from Sharif Sarmadī to Hakim Abul Fath, fol *ibid*

Letter from Mullā Muhammad Sāhh to Nawwāb Ja'far Khān, fol 207^a

Letter from Abd-ul Majīd Munghī to Āsaf Jāh, fol 207^b

Letter from the aforesaid Munghī to Sa'd Ullah Khān, fol 208^a

Letters from Hakim 'Abd-ul-Hādīq to Nawwāb Ja'far Khān, fol. 209^a; to Qāsim Khān, foll 209^b-210^a. three letters to Nawwāb Islām Khān fol 210^b-211^a. to Nawwāb Khān Khānān, fol *ibid*; to Khān Zamān fol 212^a.

Letters from Maulānā 'Urī to Khān Khānān, fol 212^a; to Āsaf

Khân, fol 213^a, to **Hakīm Abul Fath Gilānī**, fol 213^b; another to **Khân Khânān**, fol *ibid*

Letters from **Mullā Munir** to **I'tiqād Khân**, fol 214^b, to **Sayf Khân**, fol *ibid*

Letter from **Mullā Havâtī Gilānī** to **Nawwāb Rustum Khân**, fol. *ibid*

Letter from **Mirzā Sādiq Dast-Gavb** to **Safī Qulī Khân**, fol. 215^a

Letter from **Mullā سالى** (probably **Şana'ī**, see No 250) to **Shāh Ġarīb Mirzā**, fol 215^b

Three letters from **Mirzā Muhammad Ridā** to **Nawwāb I'tiqād Khân**, foll 216^a–217^a, to **Qādī Afdal**, fol 217^a and the latter's reply, fol. 218^b two letters to **Mirzā 'Abd-ul-Ma'būd**, foll 218^b–219^a, to **Īraj Khân**, fol 219^b, to **Mirzā Sharif**, fol *ibid*, to **Mullā Muhammad Ya'qūb**, fol. 220^b

Letter from **Mirzā Jan** to a friend fol 221^a

Letter from **Mullā Zuhūr** to **Hakīm Ātashī**, fol 222^a, and the latter's reply, fol 222^b

Letter from **Muhammad Amīn Mustagmī** (of **Kashmīr**) to **Amirī**, fol 223^b

Mirzā Jalālā's reply to a friend, fol 224^a

Five letters of **Muhammad Bāqir** all consisting of those letters which do not contain diacritical points (1) to **Asad Khân**, fol 224^a, (2) to **Nawwāb Amīr Khân**, fol 224^b, (3) to **Nawwāb Abū Nasr Khân**, fol 225^a, (4) in recommendation of a **Hakīm**, fol 225^a, (5) not named, fol 225^b, two other letters by the same one to **Muhammad Ridā** and the other not named, fol 225^b

Letter from **Sultān ul Mashā'ikī** (**Nizām-ud-Dīn Auhvā**) to **Amīr Khusrāu**, fol 225^b

Letter from **Muhammad Ma sūm** to **Khwājah Muhammad Hanīf**, fol 226^a

Two letters from **Sayyid Nūmat Ullāh** (probably the well-known saint and poet of **Nārnaul** who died at **Firūzpūr** east of **Rājmahal** in A H 1077 = A D 1666) to **Nawwāb Fidā'ī Khân** (i.e. 'A zām **Khān Kokah** of **Shāh Jahān's** time), foll 226^a–226^b, in reply to **Sayyid Saif-ud-Dīn**, fol 227^a, to **Mirzā Murād**, fol *ib*

Mirzā Kāzīmā's letter to **Shaykh Muhammad Ashraf**, fol 227^b
Khwājah Muhammad Hāshim's letter to **Mulla Shāh**, fol 228^b

Three **Ruq'ahs** by **Muhammad Baqir** consisting of letters which do not contain diacritical points fol 229^a

شرح رساله عجبہ Sharh-i-Risālah-i-'Ajibah a commentary on the Sūfic tract رساله عجبہ, of **Sayyid Muhammad Gīśudarāz**, by

عبد الواحد ابراهيم حسيني Bilgrāmī Husaynī 'Abd-ul-Wāhid Ibrāhīm
بلگرامی

Beginning —

اما بعد حمد الله على دوائه و الصلوة على نبيه محمد و آله ميگويد
موضع اين كلمات گرامی اله *

The commentary itself begins thus on fol 231^a —

الحمد لله رب العالمين . . قوله تعالى و تلك الامثال نصربها
للناس لعلمهم يتفكرون ما جبار برادر دوديم يعنى ما جبار زوج بوديم حمدى
دعائى حمدانى ادساى اله *

Muhammad Girūdārāz, with his original name Sayyid Muhammad bin Sayyid Yūsuf Husaynī حسنى يوسف حسنى, was one of the most renowned saints of India. He was born at Dīhli, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated *Shaykh* Nasir ud-Dīn Chirāg-i Dīhli, after whose death A.H. 757 = A.D. 1350, he went to Gujarāt where he spent a long time in the company of the eminent *Shaykh* Khwājah Rukn-ud-Dīn Kān-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'l-q'ad, A.H. 825 = A.D. 1421. See Akhbār-ul Akhyār, pp 121-128.

The commentator is probably identical with Mir 'Abd ul-Wāhid Husaynī Wasitī Bilgrāmī, who adopted the poetical title *Shāhūdī* wrote the works *حاجت* - *حل سديات* - *شرح* *كلمه ابن صاحب* etc and died 3 Ramadān, A.H. 1017 = A.D. 1608. See Sarw-i Āzād, p 247.

Letters from 'Ālamgīr to *Shaykh* Sayf ud-Dīn Sarhindī, fol 234^b, to Muhammad Bāqir, fol 23.

Mirzā Jalālā's letter to Muhammad Bāqir Shīrāzī, fol 234^b, the latter's reply, fol 236^a.

Mirzā Jalālā's *Wahshat Nāmāh* وحسب نامه, a satire on *Shaydā* fol 237^b.

Letter from 'Ārif Lāhaurī to Dānā, fol 240^b.

Satire of evil-minded persons, by Mirzā Jalāl, fol. 263^a.

Mirzā Jalālā's letters to Diyā-ud-Dīn, son of Mullā Hālī Tabrizī, fol 244^a, to Mirzā Muhammad Husayn, fol 246^a, to Mirzā Aminā asking him not to be afflicted by the envy and enmity of people, written from Kashmīr, fol 247^a, to Hājī Husayn Kirmānī, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Ināyat Ullah Kanbū, foll. 253^a-256^a.

Letter from Mir Ilāhī to Dānā, fol. 256^a.

Letter from Shaykh 'Abd-us Samad to Maḥmūd, fol. 16.

Letters of Mullâ Raunaqî, foll 256^b-257^a

Chandarbhân's letters to 'Abd-ul-Karim, Bhâkmal and Hâjî Muhammad Jân Qudâi, foll 257^a-258^a

Mirzâ Jalâlâ's letters to Tâlib Kalim, fol. 258^a; to Bandah Ridâ, fol 258^b; to Mirzâ Muhammad Husayn, fol 259^a, to 'Abd Ullah Najm i Sâni, fol 260^a

Tugîâ's letters to Bazmî, fol. 260^b, to Mirzâ Kâzîm, fol 261^b; etc.

Mir Bâqir's letter to Sâ'ib and others, fol. 263^b.

Ruq'ah of Nasîrâ-i Hamadânî, fol 265^a.

Mirzâ Muhammad Munshî's letter to Tâlib Kalim, fol 265^b, the latter's reply, fol 266^b.

Letter from Tâlib Kalim to Mirzâ Aminâ, fol 268^a

Letter of Mullâ Haydar Khisâlî, on behalf of Mirzâ Rustum, to Tâlib Kalim, fol 269^a

Qâdî Nûr Ullah's letter to Hakim Hâdîq, fol. 269^b

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol 270^b.

Hakim 'Abd-ul-Hâdîq's letter to Shaykh 'Abd-ul-'Aziz Jaun-pûrî, fol. 271^a

'Urî's letter to Zuhûrî, fol 271^b

Zuhûrî's letter to Shaykh Faydî, fol 272^a

Muzaffar Husayn's letter to Tâlib Kalim, fol. 273^b

Hakim 'Abd-ul-Hâdîq's letters to Mullâ 'Abd-ul Latîf, Hakim Fatî Ullah, Qâdî Nûr Ullah, Mir Ilâhî, and others foll 274^a-277^b

Shaykh Muhârak's letter to Shaykh Faydî, fol 278^b

Mullâ Muhammad Amîr's letter to Muhammad Sâlih Kanbû, fol 280^a

Selections from the writings of Muhammad Salih Kanbû foll 283^b-289^a

Nasîrâ-i Hamadânî's letter to a physician fol 289^a

Nî'mat Khân 'Alî's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol 294^b

Hakim Hâdîq's letter to Khânkhânân wishing a happy 'Id, fol. 295^a.

Letter from Mirzâ Jalâlâ to Nawwâb Afdal Khân fol 16

'Inâyat Ullah's letter to Bâqir, fol. 296^b.

Muhammad Sâlih's congratulatory letters to Shâh Jahân on several occasions, to Sa'd Ullah, etc foll 299^a-303^b

رسالۃ مبارک العجب Risâlah i 'Iyâr-ul-Hasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged, by *Shaykh Muhibb 'Alī* شیخ محب علی, fol 304^a

Beginning.—

بعد از بیایش احدی که مدراس از تهمب والد و ولد و پس از
ستایش حمدی که معرا ست النخ *

Kâr Nâmah i Maulâ Munîr, fol 313^b. کار نامه مولا منیر

Beginning.—

بعد از سپاس ایرد دانش آموز و پس از درود پبعمر خرد امروز *

In the preface Munîr Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I, A H 1050 = A D 1640

Munâzirah-i Arba' Anâsir, or 'Dispute between the four elements' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol 319^b

Beginning.—

آغاز سخن بنام جهان آمیزنی که عالم کون و فساد را از چهار عنصر
انتظام بخشید النخ *

Munâzirah-i Tîg wa Qalam, or 'Dispute between Sword and Pen' Another allegorical prose piece by Munîr, fol. 323^b.

Beginning —

بعد از سپاس داری که تیغ شهادت توحدش زبان بر کشاده النخ *

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr, fol 328^a.

Beginning:—

بعد از سپاس ایردی که چهره روز را از پرتو مهر بر امروخته النخ *

Nuk'ât-i Munîr. Short exhortations by Munîr, each of which is introduced by the word نکته, fol 330^a.

Beginning —

الهی نمود همه نمایش تست و بهبود همه ستایش تو الخ *

Hayāṭi Gilānī's letter to Rustam Khān, fol. 332^a

From the writings of Muhammad Sālih Kanbū, foll. 332^a-333^a

Letter from Mīr Sayyid Sharif Jurjānī (*d* A H. 816 = A.D. 1413), the author of the well-known grammar *Sarf-i Mīr* (see No 769), to the renowned Sūfi Sayyid 'Alī Hamadānī, *d* A H. 786 = A.D. 1374 (see No 150), fol. 333^b

The story of Sarmad as related by Mu'tamad Khān (*d* A H. 1049 = A.D. 1639), the well-known author of *Iqbāl Nāmah-i Jahāngīrī*, who flourished under Jahāngīr and Shāh Jahān (see No 559), fol. 334^b

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahā-ud-Dīn Muhammad and Mīr Muḥammad Bāqir Dāmād, came, by way of sea, to Tattah in A H. 1042 = A.D. 1632. Here he fell in love with a Hindū boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Mahmūd Beg, the Bakhshī and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Mahmūd Beg

کلید مخزن افلاک اثر در دسب من باشد
کواکب را براه آهن حاجت چون دارم پاشم

In reply Sarmad sent the following Rubā'i to Mahmūd Beg.

ای ساد بمبرزای بخشسی کای کرده ملک بربر است رحسبی
گفتی که کواکب چو دارم می بخشم حورشید مرا بپر بمن می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lāhaur, and when the emperor returned to that place from Kashmīr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Šā'ih, in praise of wine, tobacco, etc., fol. 335^a

- From the writings of Mirzâ Jalâlâ, fol. 337^a.
 Prose pieces by Mirzâ 'Abd-ul-Qâdir Bidil, fol. 342^a
 From the writings of Zahirâ i Tafrishî, fol. 346^b
 Writings of 'Abd-us Samad Sukhan, fol. 355^a
 Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a
 Prose pieces in praise of Dârâ Shikûh Dihli Fort, Diwân i Khâs, Diwân i 'Âm Akbarâbâd, Lâhaur foll. 356^b-385^a
 Letters of Muhammad Ridâ to Muhammad Husayn Sayf Khân and 'Abd-un-Nabî, foll. 383^a-383^b
 Prose pieces by Tugrâ (see No. 333), fol. 384^a
 Prose piece by Shaykh 'Abd Ullah, fol. 395^a
 Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a
 Prose piece by Qâdî Muhammad Qâsim in praise of Shâhâbâd, fol. 408^b
 Prose pieces in praise of Kashmîr, by Muhammad Sâlih Kanbû, fol. 409^b, by Shaydâ, fol. 411^a
 Praise of Isfahan, by Nasirâ-i Hamadâni, fol. 433^a
 Praise of Shâh Jahân's mosque in Shâh Jahânâbâd, fol. 434^a
 Praise of Jahân Arâ's mosque, fol. 435^b
 Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammad Murâd by Shâh Jahân's order, fol. 438^a.
 Praise of Shalukmâr, fol. 440^b
 Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443^b
 Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a
 Hakîm Hâdiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b
 The concluding portion of the MS. contains *حاجه* to the following works
 Diwân i Hâdiq, Sawâd-i A'zam of Mullâ Munîr, fol. 466^a, Tafsîr i Husaynî, fol. 466^b, Gulistân of Sa'dî, (by Muhammad Sâlih), fol. 467^a
 Written in fair Nasta'liq
 Not dated, 19th century
 A fly leaf at the beginning contains a letter from Abû Hâmid Muhammad Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Tadkirah-i Daulat Shâh, by Maulavî Muhammad Baksh, the father of the donor
 A note on the title-page, dated Ramadân, A.H. 1274, says that the MS. was once presented to one Muhammad Khân Bahâdur.

No. 873.

foli 90, lines 17, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 2\frac{3}{4}$

رياض الوداد

RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings

Author Îzad Bak^hsh Rasâ ارد بخش رسا

Beginning —

• سبحان الله اين چه فصل و احسان و كرم آسم

In the preface the author traces his descent through Âsaf Khân Ja'far, of Akbar's time, from Abû Bakr Siddiq, the first Khalifah. He flourished in Aurangzib's time and died, according to Hamishah Bahâr, Sprenger, Oude Catalogue, p 123, in A H 1119 = A D 1707.

The letters are addressed to Aurangzib, princes nobles and other contemporaries. The dates, given at the end of most of the letters, range from A H 1084 to 1106 = A D 1672 to 1694. In the copy mentioned by Rieu, vol III, p 985, the latest date is A H 1103 = A D 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc cit*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Iashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Badî'ud Daurân, Hakîm Muhammad Husayn, Mîr 'Abd-ul-Qâdir, Mirzâ Muzaffar and Mirzâ Muhammad Zamân.

Written in fair Nasta'liq

Not dated 19th century

No. 874.

foli 290, lines 17; size $9 \times 4\frac{1}{2}$, $7\frac{1}{2} \times 2\frac{3}{4}$

چار منبر

CHÂR 'UNŞUR.

The author, Mirzâ 'Abd-ul-Qâdir Bîdil, and a copy of the present work containing his refined prose-writings, have already been described under No 381.

Beginning as usual —

• خداوندای ربان معذور التم

According to a chronogram at the end the work was completed in A H. 1116 = A D 1704

A copy of the work is described in Ethé, India Office Lib. Catalogue No 2115 The *Châr 'Unsur* is included in the *Kulliyât-i Bid'ul*, lithographed in Lucknow, A H 1287

Written in beautiful *Nasta'liq* with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur

The scribe گل محمد ولد شمس عبد الرسول هانسوی says that he transcribed this copy at the request of کاهنل.

Dated 9 *Shawwâl*, the second regnal year of *Shâh 'Âlam*

No. 875.

foli 112, lines 12, size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$

بهارسان خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters

Author *Shâraf ud Dîn 'Alî ibn Abd-ul Muhsin Mûsawî Shahrîstânî Isfahânî*, entitled *Ihtirâm Khân Farrukh Shâhî* شرف الدس علي ابن عبد المحسن موسوى شهرستانى اصفهانى - باحترام خان طرح سامى

Beginning —

ر آینه ضمیر حورشید نظیر صربان گدگدند معانی و نغادان سعبند

جوهر شناسی و سخندانی الم *

We learn from the preface that the author, who was attached to the service of *Farrukh-siyar* was highly pleased with his appointment as a *Bakhshî* of *Kashmîr*, and wrote the present work by the desire of *Mahârat Khân* in A H 1129 = A D 1716, expressed by the words در عنور لطف The work, which abounds in praise of *Kashmîr*, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes

A splendid copy, written in beautiful *Nasta'liq* on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in *Nîm-Shikastah* hand

Not dated, 18th century

No. 876.

fol 244; lines 13; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$

گلدسته سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings

Beginning —

دبیاجہ تصانیف اعلیٰ و مہتممہ توالیف کردی حمد صاحبست

• النعم

In his preface the editor, who designates himself as حوت پرکاش says that his father علّامی, who adopted the *takhallus* شرمی and was attached to the service of Nawwâb Hifz Ullah Khân, had left behind some refined prose and poetical writings which he (حوت پرکاش) edited in the present form. According to the chronogram محمد بنوسه on fol. 6^a, the editor's father died in A H 1119 = A D. 1707

It is divided into two *Tabaqât* —

• طبقات اول مدظوم بہ فصاید مرید و اشعار مختلف ملروم

(on fol 6^b) طبقات دوم منثور (on fol 124^a)

The first *Tabaqah* consists of Qasidâs, versified letters, eulogies, etc. It ends with some Rubâ'is and chronograms. The second *Tabaqah* in prose contains letters to the Khâns and Amîrs, to rich men, friends and relatives.

The date of completion, given at the beginning as A H 1132 = A D 1719, is expressed by the chronogram بین گلشن دحران

Written in fair Nasta'liq with an illuminated head-piece

Not dated, 19th century

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

fol 55, lines 15, size $8\frac{1}{2} \times 6$, 6×4

رقعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author Muhammad 'Alī, entitled Fadl 'Alī Khān محمد علی فضل علی خان

Beginning:—

حمد و ستایش بسعد حاله را که بحکم کامله از جمله حیوانات
میل را بصورتی عجیب و هئنی عرب خلف نموده ایم *

In the preface the author, who eulogises the reigning sovereign Muhammad Shāh, says that he wrote this work while he was the *Dároqah* of the Imperial elephant-stable. The date of completion, given on fol 14^a, as A H 1149 = A D 1736, is expressed by the chronogram عجب میل جنگی بدر غرار

On the title page the name of the author written in a different hand runs thus —

میرزا محمد علی المخاطب بصلعلیخان بهادر متخلص بفضل
حرایری الاصل سدراری الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others

Written in a careless Ta'liq

Dated, Bilgrām, A H 1228

Scribe موسی کاظم

No 878.

fol. 72, lines 15, size $7\frac{1}{2} \times 4\frac{1}{4}$, $6 \times 2\frac{3}{4}$

منثورات عالی

MANSŪRĀT-I-'ĀLĪ.

A collection of the refined prose writings of Nīmat Khān 'Ālī (for whose life see No 370)

I fol 1^b

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib Catalogue No 1660 (1); beginning:—

صبح صادق سخن از پرتو آفتاب و نوبت ایم *

II fol 14^b

The prose preface to the *Diwān*, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib Catalogue and No 1660 (2), Ethé, Ind Office Lib Catalogue; beginning:—

عیار امرای بعد سخن اکسبرست که چون بر فلزات معدن ایم *

III fol. 24^b

A satire on physicians, See Rieu ii. p 744^b

Beginning —

حکیم علی الاطلاق از دار السعاه رحمت و سخنة کامل الصناعت

مدرت الح *

IV fol 27^b Letters to Mirzâ Mubârak Ullah Wâdih and Mirzâ Muhammad Sa'id, (steward of the Imperial kitchen), see Rieu ii, p 745^a, beginning —

حکیم حنفی مرزای دوستان و دروس مرزایان الح *

V. fol 31^b Munâkahat-i Husn wa 'Ishq, or 'the wedding of Beauty and Love' An allegorical story in prose and verse also styled حس و عشق, see Rieu ii, p 703, etc, beginning —

حذیب عشق شد زین بدام الن *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Sahbâ'i, Delhi, 1844, Lucknow, 1873, 1899

VI fol 41^a Waqâ'i' Waqâ'i' Siege of Haydarâbâd with its fuller title وقائع حیدر آباد, also styled وقائع نعمت خان عالی, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bân in A H 1097 = A D. 1685

Beginning —

دمی که مدرس کشف صبح الح *

The work is extremely popular in India and has been lithographed, with the author's حس و عشق, without name of place, A.H 1248, and printed in Lucknow A H 1259 (with marginal notes by Maqbûl Ahmad) A lithographed edition appeared in Kânpur, 1870 For further particulars see Rieu, i, p 268 in pp 745, 796 and 850, W Perstch, Berlin Catalogue, p 492, Ethé, Bodl Lib Catalogue Nos 1157(5), 1159(1), and 1160, Ethé, India Office Lib Catalogue No. 1659, etc

The Waqâ'i' in the present MS. is defective towards the end and breaks off with the words

نوازده مصداران دیگر را بیر از آب و گل بایمی نطعنهم اثنا

عشرة

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol 295, lines 14, size 9 x 5, 6½ x 3

رتعات منشی

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns Parwânahs, Sanads, and other official documents relating to the reign of Aurangzib

Author Munshî, popularly called Malikzâdah

• منشی که دین ایران به ملک راده معروف است

Beginning —

منشی حکمت کامله ایردی چون ناراد دلسا، صحیفه شریفه

کائنات برداشت الخ •

The work is noticed in Rieu iii p 985, under the title نگار نامه Nigâr Nâmah-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way

An account of the author and the work, given in Rieu's copy, fol 8^b, is partly found here on fol 119^a-123^a, from which we learn that the author entered the service of Prince Muhammad Mu'azzam Shâh 'Âlam, whose son, Prince Muhammad Mu'azzad-Dîn he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Diwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammad Irânî, entitled Bashârat Khân. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Shâ'bân, the twenty-seventh regnal year, A H 1095 = A D 1683

The author then adds, fol 122^a that he divided the work into the following two *Daftars* —

Daftar 1 —

Comprising the author's own compositions, in four *Safah* —

Safah 1 Letters of princes

Safah 2 Letters of high officials

Safah 3 Letters, petitions, Parwânahs, Sanads, etc., of officials in the *Diwânî* or financial department.

Safah 4 Letters of the author and his friends

Daftar II —

Compositions of other Munshîs, in five *Safhah* —

Safhah 1 Farmâns and Sanads of the Imperial Daftar

Safhah 2 Imperial orders

Safhah 3 Petitions and letters of Khâns.

Safhah 4 and 5 Select compositions of Shaykh Tâlî Yâr and other eminent Munshîs.

In the beginning, fol 2^a, the author gives an account of some eminent Munshîs of old and modern times, such as, Sa'dî, Nasîr-ud-Dîn Tûsî, Sharaf-ud-Dîn 'Alî Yazdî, Khawând Mir, Shâh Sikandar Beg, Shaykh Abul Fadl bin Shaykh Mubârak, Amîn Ahmad Râzî (author of the *Haft Iqlîm*), the author of the *Târikh-i Badâ'ûnî* (Abd ul-Qâdir), Muhammad Qâsim, Mu'tamad Khân, Afdal Khân, Islâm Khân, Sa'd Ullah Khân, Hamîd Lâhaurî, Shaykh Muhammad Warîs, Qâdî Muhammad Afdal Shaykh 'Abd-ur-Rahîm Khayrâbâdî, Mullâ Munîrâ, Pindî Dâs (?), Shaykh Hibat U'llah, Munshî of Prince Murâd Bakhsh, Chandar Bhân Barhaman of Lahaur, Shaykh 'Abd-us-Samad Jaunpûrî Secretary to Ja'far Khân, Shaykh Tâlî Yâr, better known as Ûdîrâj, (Munshî of Rustam Khân), Mullâ Abu'l Fath, entitled Qâbil Khân, Muzâ Muhammad Kâzim, Mullâ 'Abd ul-Khâliq Panjâbî Munshî of Muhammad Mu az-zam Shâh 'Âlam Bahâdur, Shaykh 'Inâvat Ullah, Shaykh Muhammad Sâlih Kanbû, Iahdîd Afgân Multânî, 'Âqil Khân, Amânat Khân Khawâfi better known as Mîrak Mu'în ud-Dîn Ahmad, Mîr Muhammad Ridâ.

Written in ordinary Ta'liq. The folios are hopelessly confused.
Not dated, 19th century.

No. 88o.

fol 49, lines 15, size 9 × 5½, 6 × 3½

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS opens, is addressed to Maulavî Muhammad 'Alî and begins thus:

بخدمت مولوی صاحب مدر دان ... مولوی محمد علی صاحب

..... مولوی صاحب فیض رسالہ حلقہ بکوشان ... الخ *

Other persons to whom the letters are addressed are Lâlâh

Kunwar Sen, Lâlah Bindrâban Khwushgû (*d* A H 1170 = A.D. 1756),
Lâlah Bihâri Lâl, Nûr Muhammad 'Alim Lâlah Mânîk Chând,
Nawwâb Zayn-ud-Dîn Ahmad Khân, etc etc

Written in Nim Shikastah

Not dated, 19th century

No. 881.

fol. 121, lines 13 size 9 x 5 6 x 2½

بهارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents written in Muhammad Shâh's reign (A H 1131-1161 = A.D. 1719-1748)

Author Partâb Râm Rânâ Nandî, known as Hîrâ La'l bim
Partâb Râm Gobind برتآب رام گوبند معروف به میرا لعل بی نارس رام نویند

Beginning —

• مصنف احمد و الوف اشکا، انسا بردازی که تعلم مدب دیدار الم •

The work is preceded by a words preface, from which we learn that the author had previously written the following works

معین القوائین در علم عربی و لغوی گدان مالا (پوهی گدان مالا)

• که تخلص رس ساگر از زبان ساستر به بهاکا برج تصنیف کردم •

He then adds that he was very strongly requested by his brother لاله کبندی رای and ستوکه رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâg*, each sub divided into several *Chaman*

The date of composition given in the beginning as well as at the end, is A H 1158 = A.D. 1745

Written in ordinary Ta'liq.

Dated 9 Dulqa'd A H. 1249

Scribe امر سنگه

No. 88z.

foli 283, lines 15, size $12\frac{1}{2} \times 8, 8 \times 4\frac{1}{2}$

مشورات انند رام

. MANSÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm

Beginning —

الہی بیچارہ مخلص کج مع زمان را چہ یارا کہ در بیان تمہد
حمدت کہ حروف از اعزاد در انجا گردانہ سندہ تر حار معبلان مسایند
انعم •

The author, whose poetical *nom de plume* was Mukhlis, has already been mentioned in connection with his work entitled *مرات الامطلاحات*, a dictionary of Persian phrases and proverbial sentences See No 810

In the preface the author tells us that on Tuesday, 21 Rabî' I A H 1149 = A D 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ans which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form

Contents. The work is divided into six parts, each of which begins with an illuminated head-piece —

I

Foli 1^b-36^a Author's letters to the following persons. —

I'timâd-ud-Daulah Qhân Banâdur Nusrat Jang, fol 1^b

Sirâj ud-Dîn 'Alî Khân Ârzû, fol 2^b, 4^a, 5^a

To a friend, fol 8^a

Miyân Faqîr Ullah, with the *takhallus* Âfrîn of Lahaur, fol 8^b.

Sharaf ud-Dîn 'Alî, with the *takhallus* Payâm, fol. 9^b

I'timâd-ud-Daulah Qhân Bahâdur Nusrat Jang, fol. 11^b.

Another to the same, fol 12^b

Râjah Khwushhâl, Qhand, fol. 12^b

Sirâj ud-Dîn 'Alî Khân Ârzû, fol. 14^a

Mirzâ Jawwâd, with the *takhallus* Sarâmad, fol. 15^b.

Râjah Bakhtmal, Diwân-i Khâliqah, fol 16^b.

Sharaf-ud-Dîn 'Alî Payâm, fol. 17^a.

A friend, fol: 18^b.

Lâlah Shewak Râm, fol. 1b

A nobleman, fol. 19^a

Sirâj-ud-Dîn 'Alî Khân Ârzû when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâji Râo, fol. 19^b

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâ-i, Zamîndâr of Khudâ Âbâd, fol. 20^b

Shir Afgan Khân Bahâdur, fol. 22^a

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 25^a

Savvîd Lutf Ullah Mutasaddî of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a

Mîr Lutf Ullah, fol. 29^c

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd ud Daulah, fol. 30^b

Qizilbash Khân with the *takhallus* Umîd, fol. 31^a

A friend, dated A H 1155 = A D 1742, fol. 31^b

Safdar Muhammad Khân, congratulating him for receiving the *Diwânî* of Lâhaur, fol. 33^a

Ahmad Husayn Khân, fol. 33^b

Râi Nagar Mul, fol. 35^a

A grandee, fol. 1b

II

Foll 37^b-55^a برقعانہ Pari Khânah, or 'The fairy-house'

Beginning —

رنگ رنگ حمد و ستائیس مصوری را کہ فلم مدتش از سواد خط بہر دار
چہرہ گلعداران پرداختہ الم •

It is a sort of introduction in praise of a Muraqqa' which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A H 1144 = A D 1731, expressed by the chronograms رهی مرفع تصویرها and بی بہا مرفع از تصویر.

III

Foll 56^b-67^a A long letter written to the Safawî king of Persia by order of Muḥammad Shâh, on the occasion of the former's accession to the throne

Beginning —

سر نامہ ننام پادشاہی است
کہ پیئس جبہ سا ہر کم کلاہیست

شکفتگی گلشن معانی رنگین و ترو تارگی چمن الفاظ دلفشین از
سیم حمد فرمانروایی است *

IV

Foll 68^b-134^b چمنستان *Chamanistân*
Beginning.—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شاه و عر
برقاه کمترین اناام فقیر اندد رام مخلص برصعده بیان می نگارد اله *

According to the author's statement in the beginning he wrote this work in A H 1159 = A D 1746

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows —

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a

Second *Guldastah*, containing satirical anecdotes, fol 85^a

Chaman II.—First *Guldastah*. Interesting accounts relating to well-known persons and events, fol 87^a Accounts of the following are important

Râjah Jai Singh of Anbîr, fol 87^b

Mirzâ Muhammad Muqîm, librarian of Shâh Abbâs, fol 90^a

Jahân Ârâ Begam, daughter of Shâh Jahân, fol 90^b.

The white elephant of Shâh Jahân, fol 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol 92^b

Râjah Harî Singh, the archer, fol 94^b

Râi Harkîran, fol 95^b

Account of Satî, fol 96^a.

Kite-flying, fol 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol 106^a.

Second *Guldastah* description of some trees, flowers, and fruits, fol 108^b

Chaman III. First *Guldastah* Interesting and useful events each of which is narrated under the word باید, fol 115^b

Second *Guldastah* Wise sayings and admonitions, each introduced by the word نکته, fol 121^a

Chaman IV First *Guldastah* Witty sayings and accounts relating to some persons, fol 125^a.

Second *Guldastah* Witty sayings of the author himself on some occasions, fol 128^a.

The date of completion, A H 1159 = A D 1746, is expressed by the words نسخۀ دلنشین نوشت in the following line of a versified chronogram, fol. 134^b —

چون پایان رسید تاریخش نسخۀ دلنشین نوشت فلم

The Chamanistân has been lithographed, Lucknow, 1877:

V

Foll 135^b-202^b Hangâmah-i 'Ishq The love-story of Kunwar Sundar Sen of Karnâtik, and Rânî Chand Parbhâ

Beginning —

حداوندا فلم آشفته رم را چه مدرب که نه بهار بهرانی چمنستان
ثنايت پردازد الخ *

In the preface the author says that in A H 1152 = A D 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz, Ârzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *takhallus* Shâ'û, Râo Kîrpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr held near the tank of Kishan Dâs, an account of which, he says, he has given in his مدائع و مائع The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhai servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jâ'isî had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A H 1152 = A D 1739, is expressed by the words نعمۀ چند in the following versified chronogram at the end

چو این نعمۀ چند بفاش شود باین رنگ بر صفحه تصویر کرد
تحریریک دل سال اتمام آن فلم نعمۀ چند تحریر کرد

In the conclusion Kîrpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting —

عاجزترین مخلوقات کرپا رام که ای گاش من ممبردم و این روز سده
نمی دیدم می نویسد که این سطرپی چند که هرگاه زندگان عالی
سرگبانشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عرو حل را که این نسخه که نامش هنگام
عشق است و تالیف فقیر اند رام مخلص امروز که بیست و ششم جمادی
الثانی و سه شده سه یکمزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه نادرشاه عازی اسب چهار گهری روز باغبانده
در دارالخلافه شاهجهان اند انجام رسید و بپیر بعد معالنه نا اجرایی اجل که
بطریق مسوده از چندی در جر و گیر افتاده بود صحیح گردید نا وجود
بیدمانی و دلگرفتگی که رنگ تنچه تصویر حلهی من است در این مرتبه
نخون جگر حورن بجهتی سعی نمی گمارم یادگاری است که برای یاران
رنگین تر از بهاران بر صفت روزگار میگذارم بتخصیص نور چسبان سعادتمد
راو کرپا رام و رای متعسنگه که الهی از عمر و دولت بر حورند هرگاه سپهر
این بزرگداده محبت چشم عبرتی خواهند کشود سیار یاد این سهو القلم
نقشندان کارخانه فضا و مدر خواهد نمود الخ *

VI

Foli 203^b-283^a Kār-nāmah i 'Ishq The love-story
of prince Gauhar of China and princess Mamlukat, beginning.

گل گل شگفتگی جمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A. H. 1144 = A. D. 1731, and is also expressed by the following chronogram at the end —

چه شور انگیز رنگین قصه نوده *

A very neat and correct copy, written in good Ta'liq
Not dated, 19th century

No. 883.

fol 154 . lines 17 . size $9 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$

دستور الانشا

DASTÛR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidā'i Khān, known as Sayyid Gulām Husayn Khān, son of Nawwāb A'zam Khān

Author — Yār Muhammad Qalandar یار محمد قلندر

Beginning —

بدای آفرینندۀ نور در جسم و روح در جسم که مردم دیده والا نظر در
معربات النعم

The author, who designates himself as Yār Muhammad Qalandar, see fol 137^a, tells us in the preface that the letters which he had written as a servant of Fidā'i Khān, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizāms 'Alī Wardī Khān and Sirāf-ud-Daulah (A H 1151-1170 = A D 1738-1756). See Rieu III p 1031^a. Printed in Calcutta, A H. 1240

Written in ordinary Ta'liq

Dated 1215 Bengali year

No. 884.

fol 72 . lines 16 . size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{3}{4}$

ریاض المنشآت

RIYĀD-UL-MUNSHĀ'ĀT.

A collection of letters written in the name of Nawwāb 'Alī Ibrāhīm Khān, the author of the well-known works, *Khulāsat-ul-Kulām* (see Nos 704-706), *Gulzār-i Ibrāhīm* (see No 707) and *Suhuf-i Ibrāhīm* (see No 708), to the Governor-General, Warren Hastings, Prince Jahāndār Shāh, leading Amīrs, Rājahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface —

حمد ببعده و احصا و ثنای لا تعد ولا تحصى خالقى را سزااست که
درات مکونات را بطور مدت کامله و حکمت بالغه از حجله عدم منصفه و مجرد
رسانید الخ

The compiler, Muhammad 'Alī Tamannā, son of Khwājah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādī 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādī tells us in his preface that after the death of his father which took place in the middle of Rajab, A H 1206 = A D 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah*. He further adds that as the preface to Maulavī Gulām Yahyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān (superscription) of both the *Raudah*.

The compiler's introduction is followed by the preface to the *Suhuf-i Ibrāhīm* of 'Alī Ibrāhīm Khān (see No 708), beginning thus on fol 3^a

مصحف ابراهيم طبع سليم تلغظ بحمد و ثنای حصوف نابي اس
الح

Then follows the preface to the *Hidāyah* beginning —

حمد و سپاس بیعیاس معمودی را سراوار اس که فتہای بالغ ندیشہ
در راه طاعتس ارطی کردن الخ

[The Arabic *Hidayah* مدانه by Burhān-ud-Dīn Abul Hasan 'Alī bin Abū Bakr ul-Marginānī (d. A. R. 593 = A. D. 1197) is a well-known work on Muhammadan law according to the Hanafi school. See Loth Arab Cat, p. 54, G. Flugel, iii, p. 202, J. Aumer, Arab. Cat, pp. 89-91, Hāj. Khāl., vol. vi, p. 479, printed at Calcutta, A. H. 1234. A copy of Gulām Yahyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu, i, p. 23. For other translations see Ethé, Ind. Office Lib. Cat, Nos. 2590-2594.]

In this preface Gulām Yahyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus

نواب امير الممالك عماد الدوام گورنر جنرل مستر وارن ہسٹن ہمدرد
جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidāyah* and other trustworthy works, with the assistance of Mullā Tāj-ud-Dīn, Mir Muhammad Husayn and Mullā Shari'at Ullah, and entitled it *Hidāyah-ī Fārsī* هدایة فارسی. The date of completion, ا. ه. 1190 = A. D. 1776, is expressed by the words هدایة فارسی بترتیب انجام یافت

An English translation of this *Hidāyah-ī Fārsī* was published by C. Hamilton, London, 1791 second edition by S. G. Grady, London, 1870

Raudah 1.

Letters written in the name of Nawwāb 'Alī Ibrāhīm Khān to princes, leading Amīrs, Rājās and others —

The arrangement does not follow any methodical order except in so far that letters addressed to the same person are in most instances grouped together

To Mirzā Jahāndār Shāh, foll 6^a–7^a

To Rājah Prān Nath Pandit, fol 7^e

To Āsaf ud-Daulah Āsaf Jāh Yahyā Khān Bahādur, Hīzabr Jang, fol 7^a

To the Governor-General Warren Hastings, fol 7^b

To Nawwāb Muhammad Yār Khān Bahādur Gālib Jang, better known as Nawwāb Bahādur, son of Shuja ud-Daulah Bahādur and brother of Āsaf-ud-Daulah Bahādur, fol 7^b

To Mirzā Hasan Ridā Khān Bahādur Zafar Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur fol 8^a.

To Sarfarāz-ud Daulah Bahādur, fol 1b

To Nawwāb Haydar Beg Khān Bahādur Nusrat Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur, foll 8^b–12^b

To Nawwāb Mukhtār-ul-Mulk Madār-ud-Daulah Bahādur, uncle of Shāh 'Ālam, fol 12^b

To Sayyid Akbar 'Alī Khān Bahādur Mustaqim Jang, uncle of prince Jahāndār Shāh, foll 13^a–15^b

To Sayyid Mubārak 'Alī Khān Bahādur Fīrūz Jang, Nā'im of Bengal and son of Nawwāb Mir Muhammad Ja'far Khān, foll. 15^b–16^a.

To Khān Khanān Nawwāb Mir Muhammad Ridā Khān, Nā'ib of Nawwāb Mubārak-ud-Daulah, fol. 16^b

To Sayyid Hasan Ali Khân Bahâdur Bahram Jang, eldest son of Khân Khânân Muza'ffar Jang, foll 17^a-17^b

To Sayyid Muhammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Muza'ffar Jang, fol 17^b

To Asad-ud-Daulah Muhammad Zakî Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol 18^a.

To Nawwâb Sayyid Band-i 'Alî Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol 18

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ' Qulî Khân, son of Nawwâb Munîr-ud-Daulah, deceased, of Shâh 'Âlam's time, fol 18

To Nawwâb 'Abbâs Qulî Khân Nusrat Jang youngest son of Nawwâb Munîr-ud-Daulah Nâdir Jang, fol 19^a

To Sultân Dâ'ûd Mirzâ son of Shâh Sulaymân Husaynî of Persia, fol 18

To 'Adud-ud-Daulah Sayyid Muhammad Khân Shîr Jang Kirmânî, fol 19^b

To Nawwâb Amir Khân Ilahâbâdî, son of Khân 'Âlam Nawwâb Baqâ Ullah Khân Ni'mat Ullâhî, foll 20^a-20^b

To Mukarram-ud-Daulah Sayyid Muhammad Khân Hashmat Jang of Jahângîr Nagar, fol 20^b

To Khân Jahân Khân Jasârat Jang, governor of Hugh, fol 18

To Mirzâ Gulâm Husayn Khân Sâbit Jang, fol 21^a

To Sayyid Gulâm Husayn Khân, son of Nawwâb Hidâyat 'Alî Khân Asad Jang, of Dîhli, fol 18

To Tafaddul Husayn Khân, vakîl of Nawwâb Âsaf-ud-Daulah, fol 18

To Hasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol 21^b

To Mirzâ Muhammad Kâzîm Khân, son-in-law of Hasan Ridâ Khân Murshidâbâdî, fol 18

To Mîr Muhammad Sa'id Khân Tabâ-Tabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol 22^a.

To Khwâjah 'Ayn-ud-Dîn Khân, fol 18

To Mirzâ Muhammad Khalîl Isfahânî, vakîl of Du'lfagar-ud-Daulah Nawwâb Najaf Khân, foll 22^b-23^a

To Hakîm Shifâ'î Khân, physician to Asaf-ud-Daulah, fol 23^a.

To Hakîm Athar 'Alî Khân 'Azîmâbâdî, fol. 23^b.

To Muhammad Husayn Khân 'Azîmâbâdî, son of Zâ'îr Husayn Khân, fol. 24^a.

To Barq Andâz Khân, *through* Nawwâb Majd-ud-Daulah, fol. 24.

- To Mirzâ 'Atâ Beg Khân Kâbuli of A'zamgarh, fol 24^b
 To Makramat Khân 'Azimâbâdî, fol 24^b
 To Shâh Gulâm 'Alî Sâhib, fol, 1b
 To Mir Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihli, entitled Mahk ush-Shu'arâ, fol 25^a
 To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol 25^a
 To Mirzâ Muhammad Muhsin Jahângir Nagari, fol 25^a
 To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âli Jâh, fol 25^b
 To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26^a
 To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol 26^a
 To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol 40^a, Shîr Jang), ruler of Nepâl, fol 26^b
 To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpur, fol 27^b
 To Maharâo Râjah Bishan Singh Bahadur, fol 1b
 To Mahârâjah Swâ'î Rânâ Chatr Singh, fol 28^a
 To Mahârâjah سرنب سنگھ (*sic*) Bahadur, Râjah of Bundelkhand, fol 28^b
 To Mahârâjah میندو سبک (*sic*) Bahâdur, Râjah of Bhandâwar, fol 29^a
 To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpi, fol 1b
 To Râjah هلیدر ساہ (*sic*) Bahâdur Dilâwar Jang, fol 29^b
 To Râjah Siwâjî راجہ سید (*sic*) Dakhnî, fol 29^b
 To Sadâseo Malhât Râo Dakhnî, secretary to Mahârâjah Mâdho Rao Sindhiyah, foll 30^b-34^a
 To Mahârâjah Bahâdur the permanent Nâ'ib to Nawwâb Shuja' ud-Daulah, fol 34^a
 To Mahârâjah Himmat Bahâdur Gushâm, fol 34^b
 To Mahârâjah Sundar Singh, Dîwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol 1b
 To Amir-ul-Mulk Imtîvâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipahdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb Âsaf-ud Daulah, fol 1b
 To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol 35^a
 To Râjah Chat Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings was deposed in A. H. 1196 = A.D. 1781, foll 35^a-36^a

To Rājah Muhip Narāyan Singh, the successor of Rājah Chait Singh, fol 36^a

To the brother of (in the following copy, fol 56^a, the Rājah) Debi Singh, ruler of Purneah, fol. 36^b

To Ahliyâ Bâ'i (the wife of Khande Rāo, the son of Malhār Rāo Holkār of Indore), fol 1b

To Sarsati Bâ'i, fol 37^b

To Rānī Gulāb Kunwar, wife of Rājah Balwand Singh, Rājah of Bānāras, fol 1b

To Rājah Bujhrāj, treasurer of Āsaf-ud-Daulah, fol 38^a

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc none of whom is mentioned by name

Raudah II.

Letters written by the compiler's father to leading Amīrs, friends and relatives:—

To Mubārak-ud-Daulah Sayyid Mubārak 'Alī Khān Firūz Jang, fol 43^b

To Khān Khānān Mir Muhammad Ridā Khān Muẓaffar Jang fol 43^a-45^a

To Mahārājah Nand Kumār Rāi, Nā'ib of Mir Muhammad Ja'far Khān, whose son Najm-ud-Daulah was the Sūbahdār of Bengal, fol 45^a

To Nawwāb 'Alī Ibrāhīm Khān Nasir Jang, fol 45^a-52^a.

To Mahārājah Sundar Bhāo, fol 52^a.

To Khānjahān Khān Jasārat Jang, in charge of the Hugli Fort, fol 52^b

To 'Abbās 'Alī Khān with the *tukhallus* Maftūn, son of Nawwāb Ihtirām-ud-Daulah and brother of Mir Muhammad Ja'far Khān, fol 1b

To Rulā Qūh Khān Kirmāni, fol 1b

To Karam 'Alī Khān Murshidābādī, a descendant of Nawwāb Mahābat Jang, fol 53^a Karam 'Alī Khān is the author of a detailed history of Bengal from Nawwāb 'Alī Wārdī Khān Mahābat Jang, to A H 1186 = A D 1772. see No 699]

To 'Itibār 'Alī, Nāẓir of Munnī Begam, wife of Nawwāb Mir Muhammad Ja'far, fol 53^b

To Hājī Sa'ādatmand Khān, Nāẓir of Nawwāb Mubārak-ud-Daulah, fol 1b

To Shaykh Khayr Ullah Sarhindī, fol 54^a

To Hājī Ahmad 'Alī, with the *tukhallus* Qiyāmat of 'Azimābād, fol 54^b

To Khâdim Husayn Khân 'Azimâbâdî, fol 1b

To Hakim Sayyid Shâh Muhammad Fasîh 'Azimâbâdî, fol 55^a

To Shâh Muhammad Ajmal 'Ahâbâdî, *Sajjâdah Nashin* of Shâh Afdal 'Ahâbâdî fol 55^a

To Tafaddul Husayn Khân, who, as an ambassador of Âsaf-ud Daulah, was then in Calcutta, fol 55^b

To Mîr 'Abd-ur Rahîm Khân, Munshi of Munni Begam, fol 1b

To Mirza 'Askari 'Azimâbâdî, fol 56^a

To Shaykh Qudrat Ullah 'Azimâbâdî, an influential merchant, fol 56^b

To Sayyid Afdal 'Ali Khân, son of Sayyid Fadl 'Ali Khân, son of Nawwâb 'Ali Rustam Khân, fol 1b

To 'Abd-ur-Rashid Khân 'Azimâbâdî, foll 57^a.

To Hâji Raushan 'Ali Murshidâbâdî, fol 1b

To Mîr Qamar-ud Dîn, with the *takhallus* Minnat, of Dihli, entitled Malik-ush Shu'arâ, pupil of Mîr Shams-ud Dîn Faqîr 'Abbâsî fol 58^a

To Shaykh 'Ali Bakhsh, with the *takhallus* Maftûn, of 'Azimâbâd fol 1b

To Khwâjah Amîn ud-Dîn, with the *takhallus* Amîn, of Azimâbad, fol 18^b

To Mirzâ Mazhar 'Ali Murshidâbâdî, teacher of Nawwâb Mubârak-ud-Daulah, fol 1b

To Hâji Muhammad Sâhib, brother's son of Khwâjah Muhammad Wâjid, entitled Fakhr-ut Tujjâr, fol 1b

To Khwâjah Lutf Ullah, son of the aforesaid Fakhr-ut-Tujjâr, fol 59^a

In the name of the aforesaid Khwâjah Lutf Ullah to Hâji Muhammad Sâhib, fol 1b

To Khwâjah Afdal Ullah, better known as Khwâjah Afzûn, foll 59^b-67^a

To Khwâjah Asad 'Ali, son of Khwâjah Afdal Ullah, fol 67^a-68^a.

To Khwâjah Gulâm Husayn, sister's son of Khwâjah Afdal Ullah foll 68^a-68^b

To Khwâjah Muhammad Hayât, fol 68^b

To Munshi Râi Sarat Singh (in the following copy, fol 112^b, Sarb Sukh) 'Azimâbâdî, fol 69^a.

To the son of the aforesaid Râi, fol 1b

The remaining portion, foll 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work

Written in careless Ta'liq

Dated 8 Dhulhijjah, A H 1251

Scribe شیخ حمرون

No. 885.

fol 118, lines 16, size 9×6 ; $7\frac{1}{2} \times 4$

The same

Another copy of the Riyād-ul-Munsha'ât, beginning as above
The preface to the Suhuf-i Ibrâhîm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq

Dated A H 1271

The seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̱hid Nawwâb are found at the beginning and end of the copy

No 886.

fol 297, lines 21, size $14\frac{1}{2} \times 8\frac{3}{4}$, $10 \times 5\frac{1}{2}$

المسائل خیال

TILISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Shâh 'Âlam Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents, forms of letters intended for all classes of society, description of feminine charms, riddles etc, edited by the author's son.

Beginning —

سواد دیدہ معنی و گلگونہ عارض سخن حمد ہمار پیرای گلشن

پرریست الہم

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism* —

طلسم اول مستملبر عرایض و معایف که بجناب حضرت اعلیٰ خاقانی ظل

سعدی و وزرای نامدار و امرای کامکار و دولتمندان عالیشان

دوالمجد و الاحسان در هدیه و مدارکداند نموده اند *

طلسم دوم مشعر بر مایه حسن طالب و حسن ارسال و حسن رسید که

از جانب بزرگان روزگار و خود بدوستان مرفوم نموده اند *

طلسم سوم مدعی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامحاج

و دسب آویر مالزمب و در یقه ملاقات بزرگان زمان و اعدان

دوران و تعویب نامحاج است *

طلسم چهارم منضم بر مکاتبات فصاحت صاحب معاملات مالی و ملکی

است *

طلسم پنجم محتوی بر بعضی اسناد و اوراق است *

طلسم ششم بر مدایح و نعر و سرایابی مکتوب اشتغال دارد *

طلسم هفتم مشتمل بر بعضی مضامین و منقبت و صفات و عرائض و معنیات

است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرآت العمال*, and written in imitation of Sâ'ib's tract on the same subject and of the same title, begins thus on fol 259^b.—

ای آفتاب روی ترا محسّر آئند رخسار همچو ماه ترا اختر آئند

The seventh *Ṭilism* on *Qasâ'id*, riddles, etc. begins on fol 294^a.

Written in ordinary *Ta'liq*

Not dated, 19th century

A note in the handwriting of the donor, showing the date of receipt of the MS, 11 Rabi' I 1280 is found on the title-page

No. 887.

fol. 121; lines 15, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{3}{4}$.

حديث الارشاد

ḤADĪQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse

Author Muhammad Sâdiq, poetically surnamed Akhtar محمد صادق المتخلص باختر

Beginning -

باسمى سپاس بدايه نگامى زگ امر فم انم

The author a native of Bengal, wrote this work by the desire of Nawwâb Muhammad Ali Khân Bahâdur Sîphdâr Jang, in A H 1226 = A D 1811. His contemporary biographer, the author of the *Shams al-Ahwal* p. 63 says that Qâdî Muhammad Sâdiq Khân, with the *takhallus* Akhtar belonged to the Qâdî family of Huglî, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzi-ud-Dîn Haydar (A.H. 1229-243 = A.D. 1814-1827) who honoured him with the title of ملك الشعرا. He died at Lucknow after the Mutiny. The works written by him are - سور الانشاء صميم صادق اردوى ربحه and ديوان فارسى - بقود الحكم

Written in fair Ta'liq, most probably by the author himself, as would appear from the colophon

No. 888.

fol. 85, lines 21, size $9\frac{1}{2} \times 6$ 7×4

رقعات اولاد حسن بخاري

RUQA'ÂT-I AULÂD ḤASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Hasan ul-Bukhârî ul-Qannaujî *Sidd al-Ulad Husn al-Bukhari al-Qannauji*, edited and collected by Fadl-ur-Rahmân مصنف الرحمان

Beginning -

حمد جليل و تداى جميل مر آن مدسى ندرت نگار مدرت را كه نيک
گردش قلم انم

In the preface the editor Fadl-ur-Rahmân says that he collected these letters in A H 1249 = A D. 1833 and divided them into three classes (*Ma'las*), as follows:—

fol. 2^b مجلس اول در مکتوبات مطوله

fol 42^b مجلس نایب در نامعات

fol. 71^a مجلس ثالث در رفعات

Written in ordinary Ta'liq

Not dated , 19th century

No. 889.

fol 130 ; lines 13 , size $10\frac{3}{4} \times 6$, $7\frac{3}{4} \times 4$

نوادیر المجمع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions

Author Mahtâb Râi Pandit, with the poetical *nom de plume* Miskin : مهتاب رای بنده المتخلص به مسکین

Beginning —

شکر و سادای طوطی رنگین نال شهرین مقال ربان بدمسازای ثنای عالم
دوازیمسب الخ

The author calls himself a pupil of Pandit Lachhmi Râm The work, divided into four sections, consists of detached prose-pieces , letters written by the author himself to his friends letters written by the author at the request of his friends , official letters, etc

Written in ordinary Ta'liq

Not dated , 19th century

No. 890.

fol 14 , lines 10 . size $9 \times 5\frac{3}{4}$, $7 \times 4\frac{1}{4}$

A very modern collection of a few short letters, addressed to parents, relatives and friends

Beginning —

فیلکة نرجس کعبه مطلق دامد طلال اجلاله - آداب و تسلیم بعد
تعظیم الخ

The collection is preceded by some versified مناجات in Persian.

Written in careless Ta'liq

Not dated, 19th century.

The copy is in a damaged condition

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

foli 42, lines 13, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

انيس العشاق

ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets

Author Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmi

حسن بن محمد الملقب بالشراف المستمير بالرامی *

The MS is defective at the beginning, and opens abruptly thus —

..... دسب تصرف داد و صکیفه این یک را بر مور کتب
آسمانی موسع کرداید و تحف تحیات بروضه معدهس آن سیدی که لولی
رسالت بحکم انا افصح از فرش بر عرش کشد *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasir-ud-Din Tûsî, during the reign of Sultân Uways of the Ilkhânî dynasty (who reigned A.H. 757-776 = A.D. 1356-1375)

The date A.H. 826 = A.D. 1422, assigned by Hâj Khâl vol. i. p. 487, to the composition of the work seems to be erroneous. Hâj Khâl, vol. iii. p. 21 assigns a still later date, viz. A.H. 878 = A.D. 1473, to another work of Râmi, also dedicated to Sultân Uways, namely, a commentary on Rashid ud-Din Watwât's حدائق السعیر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340, Rieu Supplement, p. 268^b, No. V, W. Pertsch, Berlin Catalogue p. 85, No. 1, Rosen, Persian MSS., p. 284 No. 4

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows —

- 1 در صفت مو, hair, fol 4^a
2. در صفت حسن, forehead, fol 7^b.
- 3 در صفت ابرو, eyebrow, fol 8^a
- 4 در صفت چشم, eye, fol. 10^b
- 5 در صفت مژه, eyelash fol 13^a
- 6 در صفت رو, face, fol 13^b
- 7 در صفت خطّ, down, fol 15^b
- 8 در صفت حال, mole, fol 18^b
- 9 در صفت لب, lip, fol 20^b
- 10 There is a lacuna after fol 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing
- 11 در صفت دهان, mouth, fol 24^a
- 12 در صفت راجدان, chin, fol 25^b
- 13 در صفت گردن, neck, fol. 27^a
- 14 در صفت بر, breast, fol 27^b
- 15 در صفت ساعد, fore-arm, fol 28^b
- 16 در صفت انگشت, finger, fol 29^b
- 17 در صفت قد, figure, fol 30^b
- 18 در صفت میان, waist fol 33^a
- 19 در صفت ساق (wrongly written here ساق instead of ساق), leg, fol. 34^a

For other copies see G Flügel i, p 414, Rieu ii p 814, Ette, Bodl Lib. Cat No 1339 Eth^a, Ind Office Lib. Cat No 2035, Rieu, Supplement, p 268, W Pertsch Berlin Cat 85, 2, E G Browne, Camb Univ Lib Cat p 273 Lithographed with the *خواص الحیوان* of Muhammad Taqī Tabrizī, Persia, A H 1279-1283 Translated and annotated by Cl Huart Anis el'ochchāq, *Traité des termes figurés relatifs à la beauté*, par Cherchfeddin Rāmī, in 'Bibliothèque de l'école des hautes études', fasc 25, Paris, 1875

Written in fair Nasta'liq.

Not dated; 19th century

No. 892.

foli 86, lines 11-14, size $11\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

شبهستان نکات و گلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse

Author Fattâhi صفحي

Fattâhi, whose original name was Muhammad Yahyâ Sibak محمد يحيى سبک, also adopted the *takhallus* Tuffâhi صفحي, Khumârî اسرارى and Asrârî اسرارى. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Habib-us-Siyar, vol. III, Juz 3 p. 148, and Taqî Kâshî, Oude Cat. p. 19. Another of his works Husn wa Dil, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, Husn oo dil a pleasing allegory, etc Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé Neupersisch Litteratur in 'Grundriss der Iranischen Philologie,' vol. II, p. 334, 1896-1897).

The present work, also styled شهبستان خیال or شبهستان نکات, is noticed in Rieu II, p. 741, G. Flügel, vol. I, p. 587, Ethé, Bodl. Lib. Cat. No. 1344, Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch Berlin Cat. p. 986, Fleischer, Cat. Lips. p. 399, A. F. Mehren, p. 31, Wiener, Jahrbucher, vol. 64, Anzeigeblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus —

..... از روحیات روح نبوت صلی الله علیه و سلم نبوی بدرین دل

از بافتاده رسیده و مقول طرح این نسخه برایت روایت رو نمود اسم *

The work is divided into eight *Bâb*, each subdivided into several *Fasl*, as follows. —

Bâb I, on fol. 2^b, in five *Fasl* الباب الاول في الامان والاسلام

Bâb II, on fol. 13^a in three *Fasl* الباب الثاني في ذكر الملوك

واعوانهم

Bâb III, on fol. 19^a in four *Fasl*. الباب الثالث في العلم

Bâb IV, on fol 26^a in three *Fasl* الباب الرابع في ذكر الرهاد والعناد

Bâb V, on fol 29^b in five *Fasl* الباب الخامس في غنائق و الاختلاف

Bâb VI, on fol 40^b in four *Fasl* الباب السادس في الكسب والعرفه

Bâb VII, on fol 49^b in ten *Fasl* الباب السابع في الاستعداد
و المشبهات

Bâb VIII on fol 71^a in four *Fasl* الباب الثامن القوائد المدفوعة

The first chapter of the *Shabistân-i Nukât* has been edited with Turkish commentary German translation, and notes by H. Etbe Leipzig 1868. A commentary on the entire work, composed by Hâjî Muhammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Gıyâs ud-Dîn ملا راده المستفيدة ملا راده ملا عبث الدين حاحي محمد بهرام ابن اخوند ملازاده, and dedicated to Abul Muzaffar Sayyid 'Abd-ul- Azîz Bahadur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses some of which are said to be by the aforesaid Hâjî Muhammad Bahrâm (deceased) حاحي محمد بهرام عليه الرحمة والغفران (see fol 79^b).

The text is followed by a commentary on the Arabic verses in the work, folls 80^a-86^a, beginning thus --

لو هدم الصادق سد السداد ألم سداد نفتح سنن مفعلة رامتى
اسب هدم ويران كردن اسب سد استحکام دادن چندی سب آلم

Written in fañ Ta'liq by سید جمال احمد. The colophon of the text is dated Banâras, 12 Shawwâl A.H. 1241, and that of the commentary also Banâras 1 Ramadân, A.H. 1241.

No. 893.

fol 89, lines 14, size 9 x 5; 6 x 3

تحفة سلطانی

TUHFAH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs

Author Muhammad Ibrâhîm bin Zavv-ni 'Abidin Nasîrî محمد

ابراهيم بن زين العابدين نصري

Beginning --

حمد نیمثال و سپیس نیممال مالک الملک ذوالجلال را سراسر آلم

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages.

شمع شمس طاق و ماه به حرکات شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzi Sultân Husayn Bâiqarâ (A. H. 873-911 = A. D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Khwûrshid Nawwâb of Patna are found at the beginning and end of the copy.

No 894.

foli 68, lines 13, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 2\frac{1}{2}$

رساله معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logogriphe.

Author Husayn bin Muhammad ul-Hasanî محمد بن حسین الحسنی

Beginning --

ندام آنکه از تالیف و ترکیب معمای جهان را داده ترتیب

.... اما بعد معروض آنکه فقیر حقیر حسین بن محمد الحسنی را

چند معما بود الخ •

The author, who in the colophon to the present MS is called *میر حسن المشتهر بالشعبي*, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A. H. 904 = A. D. 1498. The author is better known as *امیر حسن ممبائی نیشاپوری*. See Rosen, p. 123. See also *Habib-us-Siyar*, vol. iii, Juz 3, p. 340, Comp. also *Hâj Khal* vol. v, p. 638, Rieu ii, p. 650. W. Pertsch, p. 117; *Éthé Bodl. Lib. Catalogue*, No. 1353-1356, Garcin de Tassy, *Journal*

Asiatique 1847, vol x, p 357 A commentary on the work by the author's pupil Şâdiq Ruknî is noticed under No 213, and Ethé, *Bodl. Lib. Catalogue*, No 1356 A Turkish commentary by Surûrî is mentioned in *Rieu loc cit.*

Some folios after the first are missing

Written in Nim-Shikast with marginal notes throughout

Dated 12 Muharram, A H 1096

Scribe علام محمد بن عبد الوهاب الصديقي 'الدلولي'

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwârshid Nawwâb of Patna are found in several places

No. 895.

toll 81, lines 15; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$

The same

Another copy of Husayn bin Muhammad's treatise on riddles and logogriphs, beginning as above

The original treatise is preceded by Mu'ammâs on the ninety nine names of God, and begins thus --

الله --- بيسب حد حاهه ار نام الله دم زين نادر زبان دارد نگار

The copy is full of marginal notes

Written in a careless Indian Ta'liq

Not dated 19th century

No. 896.

toll 60 lines 15, size $7\frac{1}{2} \times 4\frac{3}{4}$ $5\frac{1}{2} \times 3$

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq

Copious marginal notes throughout the copy

Not dated, 19th century

Scribe ساء عبد الله

No 897.

foli 102, lines 17, size $6 \times 3\frac{1}{4}$, $5\frac{1}{4} \times 3$

حام جم

JÂM-I JAM.

A commentary on Husayn bin Muhammad's treatise on riddles.

Commentator Rûp Kishore Sâqî son of Râi Nawal Kishore

روپ کشور ساقی ولد رای نول کشور

Beginning —

ای معمای حکمت نو لطیف در برابر فهم شد و جمع و شریف ...
 اما بعد گذارش • مدامید نداده روپ کشور ساقی والد رای نول
 کشور که پیش ازین دهه سال شد چ رساله های کبری و صغری
 النجم •

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رسالة کبری and رسالة صغری of 'Abd-ur-Rahmân Jâmi. He then mentions several works on riddles as his sources, particularly the commentary by Muhammad bin 'Alî النورداکی. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tahsildâr*, for his son Kanhavyâ Lâl. The date of completion of the work given at the end, is A H 1249 = A D 1833.

The commentary itself begins thus --

بنام آنکه از تالیف و ترکیب در حمد و ثناء که فاتحه کلام
 است الفاظ معصوم و بلیغ و ترکیب و تسبیح • تدوین و تکمیل و انحصار
 و تفصیل و اسقاط که از اعمال معمای است النجم •

The text is indicated by the letter م and the commentary, by ح

An alphabetical index of the names on which the Mu'ammâs are written is given at the beginning of the copy

Written in fair Nasta'liq

Dated Lucknow, 14 Jumâdâ I, A H 1263

Scribe میرالال کول

No. 898.

toll 36, lines 15, size $7 \times 4\frac{1}{4}$, $4\frac{1}{4} \times 2\frac{1}{2}$

شرح معمای

SHARH-I MU'AMMÂ.

A commentary on the معمای متوسط of Jâmi (see No. 180 xii)

• Beginning --

الوف حمد و ستایش حکیم کارساری را که داف تا حلا پس از سمب
تسند و اتحادل مجرود و معاسف •

The commentator does not reveal his name, but from the words قدس سره added after the name of Jâmi, it is evident that it was written after Jâmi's death which took place in A H 898 = A D 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو العالی عند الله بهادر خان.

Written in learned Nasta'liq with a small illuminated head-piece

Dated Jumâdâ I, A H. 998

No. 899.

toll 184, lines 19, size $10\frac{1}{4} \times 5\frac{1}{2}$, $8 + 4$,

جامع التمثیل

JÂMI'-UT TAMŞÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs

Author Muhammad 'Ali Jahalrûnî محمد علی حجل رودی

Beginning --

سپاس بحد و ستایش بعد بی مدلی را سود که نابغی دلکشای
التم •

We learn from the preface that the author came to Haydarâbâd in A H 1054 = A D 1644, in the time of Sultân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr, Shaykh Muhammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of This incident induced the Wazîr to wish to have a collection of Persian proverbs, and he asked the author to compile one Hence the present work

The proverbs are alphabetically arranged and each letter forms a *Fasl*

A copy of the work is noticed in Rien n. p. 773. A very similar work of this author, entitled معائب الأمثال, but with a different preface, is noticed in the Catalogue of the Bûhârîab vol. i, p. 211 Lithographed in Teheran, A. H. 1285 and 1302. See *Mélanges Asiatiques* vol. v, p. 522

A collection of Persian and Hindûstânî Proverbs, with English equivalents, has been published by Thomas Roebuck Calcutta, 1824

Written in ordinary Nasta'liq

Not dated, 18th century

No. 900.

fol. 255 lines 11, size 12 x 7, 7 $\frac{3}{4}$ x 4.

The same

Another copy of Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tausîl* beginning as usual

Written in Nasta'liq

Dated Teheran A. H. 1241

Scribe محمد عادی.

No. 901.

fol. 51 lines 13 size 8' x 5, 6 x 3

مجمع الأمثال

MAJMA'-UL AMSÂL.

An extract from Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tausîl* beginning as usual

سپاس بیحد و ستایش بیحد انور •

The anecdotes, explanations, illustrations etc., found in the original work are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged, like the original in alphabetical order

Written in fair Ta'hq

Not dated, 19th century

No. 902.

fol. 262, lines 16, size $9\frac{1}{4} \times 6\frac{1}{2}$, 7×4

صفت کائنات

ŞİFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described

Author Sivâl Kûtî Mal, poetically surnamed Warastah, سالکوتی
مل المخلص به وارسنه.

Beginning —

حمد سخن امیرى که دلہی عارف ناطقان را بوعده الصفا کردانیده
الہم •

The work itself begins thus with a rhetorical description of
— on fol. 3^b —

سملہ رنگین کلامی تعریف اسم الہی اسب کہ حسن آعار امور
و آعار حسن الہم •

The author, who does not give his name has already been mentioned in connection with his work *مصطلعات السعرا* (see Nos 812-813). The title of the work and author's name are thus endorsed on the title-page *صفت کائنات سالکوتی مل وارسنه*.

The date of composition of the work, given in the preface, is
A H 1171 = A D 1757

Comp. Rieu in p. 1006 and 1024 where the work is called *صفت کائنات* which seems to be a more appropriate title. Edited with marginal notes by Dinadavâl and Dhanpat Râi, Lucknow, 1878

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A H. 1235

Scribe اسری نرشاد

No. 903.

fol. 294, lines 14, size $9 \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

The same

Another copy of Wârastah's *Şîfat-ı Kâ'inât*, beginning as above
There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol 9^a of the preceding copy are wanting here

Written in fair Ta liq

Dated A H 1200

Scribe عوتی لعل

A seal, bearing the inscription اسد الله الغالب, and dated A H 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirza Asad Ullah Khân (Gâlib), who died in A H 1285 = A D 1859 (see No 441)

No. 904.

fol 47, lines 12 size $7\frac{1}{4} \times 6$, $5\frac{1}{4} \times 3\frac{1}{2}$

رسالة معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs

Author Nâsir 'Alî ul-Husaynî ul-Aqarî نصر علی الحسنی الاصغرئلی

Beginning --

حمد منکرم خداوندی را که علم اسما را آدم علم نمود الم •

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logograph fol 2^a sent a riddle to the author which he received through his friend Shaykh Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse --

بلبل من را هوای گلسن است گفته ام سه دار دامنش روشن است

It is worked out on the margin thus --

ا. بلبل هزار حراسته شده ترادفا و از هزار حرف ع و لفظ گلسن که چهار حرف دارد نه مناسب چار عنصر ترتیب طبعی هوایش حرف دوم باشد که ل ن باشد و چون لفظ ام سه نوبت نگویند مجموع غلام امام حصول آید •

In the colophon, dated Kân-pûr, Dulhijjah, 4 H 1268, the scribe Wârîq 'Alî Sayîf وارث علي سيفى, mentions the author in the present tense. The colophon, fol 32*, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs. It begins thus —

نقادان عذر سخندادی و نقادان کجور معافی نگو دانند که حل

و عدد نمر و معما ۸۵ امیریسب الم *

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

foli 183 lines 13, size $8\frac{1}{2} \times 5$, $5\frac{1}{2} \times 3$

دانش نامه جهان

DĀNISH NĀMAH-I JAHĀN.

A work on physical science

Author **Giyâs-ud-Dīn 'Alī Imrān bin 'Alī Mirān ul-Husaynī ul-Isfahānī** عياض الدين على عمران بن علي ميران الحسيني الاسفهانى (who flourished in the seventh or eighth century of the Hijrah)

Beginning —

سراوار ستایش و سپاس مددعی است که دافعه‌ای دانی

The work is divided in ten *Fasl*, twenty *Asl*, four *Natā'iz* and a *Rhatimah*, treating of natural philosophy meteorology, as vapours, rain, winds, thunder, shooting stars etc., mineralogy botany, physiology psychology and anatomy

For other copies see Rieu ii p 439, W. Pertsch, Berlin Catalogue p 372 Ethé, Bodl Lib Catalogue No 1456 Ethé, Ind Office Lib Catalogue, Nos. 2173-2174

Written in ordinary Ta'liq

Not dated, 19th century

The folios have been placed in new margins

No. 906.

foll 384, lines 35, size $15\frac{1}{4} \times 8\frac{1}{4}$ $11 \times 5\frac{1}{4}$

دُرَّةُ التَّاجِ لِعُرَّةِ الدُّبَّاجِ

DURRAT-UT-TÂJ LI-GURRAT
UD-DUBĀJ

A good and well written copy of a vast encyclopaedia of philosophical sciences

Author Qutb-ul-Dīn Mahmūd bin Mas'ūd bin Muṣṭafī ash-Shīrāzī قطب الدين محمود بن مسعود بن مصطفى السرازي.

Beginning --

اگرچه در صفت ارباب کمال و خاطر اصحاب و سواد و سواد نیست
که نعت حلال بنویسد و وصف کمال آفریند و سواد و سواد نیست
بهایب النعم

Qutb-ul-Dīn Shīrāzī the most eminent disciple of Khwājah Naṣir-ud-Dīn Tūsī (I A H 672 = A D 1274), and according to Taqī Aḥādī 'ol 583^a, the sister's son of Shavkh Saḍī, was born in Shīrāz A H 634 = A D 1236 Besides the present work he wrote several others mostly in Arabic on philosophy, medicine and astronomy, see Brock n. 7 212 He died on Sunday, 17 Rainadān, A H 710 = A D 1310

Regarding the word "Dubāj" in the above title Dr Rieu p 434, informs us that Amīrah Dubāj was the hereditary title of the Ishāqāwand or Ishāqīyah prince of the Bayah Pas, or Western Gilān, whose capital was Fūman, and for one of whom the Durrat-ut Tāj was composed According to the preface in our copy, Dubāj, for whom the author wrote the work was the son of Fīl Shāh bin Rustam Shāh His name is introduced thus fol 2^a -

شهر یاز معظم سلطان حلال و دیلم حمصد عهد اسعد ووب شمس
اندیشه والدین مظهر الملوك والاسلاطين واعم المعرف والمشرکین وبقدر العوارج
والمتمردین محی العدل فی العالمین مظهر الحق وبقدرهین المخصوص
بعدیب رب العالمین دباج بن السلطان السعید حسام الملوك الدین وبقدره
بن الملک المعظم سبع الدین رستم بن دباج *

For the genealogy of Dubāj, the author refers to histories of the kings of Māzandarān and traces it from Ādam thus

دُبَاج بن فیلساَه بن رستم بن دُرَبَاج بن حیلو بن شرف الدوله بن
سلطانشاَه بن دُبَاج بن ادکن بن حدکون بن فدا حسرو بن ابی نصر بن فیاحسرو
بن ابی شُجُع بن ادکن بن فدا حسرو بن ادکن بن دُرَبَاج بن حدسَب بن
حالو بن سَرسان بن اسکو بن سلم بن فانوس بن نوزج بن حسس بن شهر
نیران فیروز بن دلاس بن دوسَب بن هومر بن اردشیر بن فیروز بن دوسی بن
کدرد بن دکن بن دلاس بن بهرام بن سپور بن اشک بن اشک بن اشک
بن دازا بن بهمن بن اسفندیار بن کُشداسب بن لهراسپ بن کستین بن
کیقباد بن کیومرث بن کی کُشداسب بن حاشتر بن عوص بن حم بن حمسید بن
کاؤوس بن موصص بن مَروال بن هوشنگ بن سداسک بن کد. مرث بن
ادم بن لاؤد بن ازم بن سام بن دوح بن بهم بن ملک بن متوشلح بن
اخوج و هو ادیس الملکی علیه السلام بن یازد بن مَهرِمل بن فسان بن
انوس بن شَب بن ادم علی نمد و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilān, Muhammad bin Jamāl-ud Dīn Muhammad bin حیرک (sic)

عند صاحب معظم - آخر الوزراء فی العالم دستور گیلان مسهور ایران
شمس الدولة و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین - محمد بن حیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fāṭṣah* (introduction), five *Jumlah* (books) and a *Khatimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fāṭṣah, on science in general and its branches, in three *Faṣl*:—

- (1) on fol 3^b در بیان فصلات علم و تعلم
 (2) on fol 7^b در حقیقت علم و آنکه تصور علم بدیهی است یا ممکنست
 (3) on fol 8^b در تقدیم علوم و آنچه بدان تعلق دارد

Jumlah I On Logic (منطقی) in seven Haqālah:—

- (1) on fol 19^b آن مستعمل است برسد، علم و بیان روس نموده
 بدر در آنست *

- (2) on fol 26^a در اکتساب بصورات
 (3) on fol 27^a در فصاحت
 (4) on fol 33^a در لوازم فصاحت عدد الایقواد
 (5) on fol 36^b در جهت
 (6) on fol 39^b در انواع افسه و اواحق آن
 (7) on fol 40^b در صداعات دهگانه که برهان و حدل و خطاب
 و سمر و معاطفه است *

Jumlah II On Philosophy proper (فلسفه اولی) in two Fann —

- (1) on fol 44^a در امور عامه جمله مقبولات را
 (2) on fol 52^a در اقسام اعراض وجودی و اعتباری

Jumlah III On Physics (علم اسفل که علمی است) in two

Fann —

- (1) on fol 62^a در احسام طبیعی و مقولات و احکام آن
 (2) on fol 72^a در نفوس و صفات و آثار آن

Jumlah IV On Mathematics (علم اوسط که عام ریاضی است) in

four Fann —

- (1) On fol 82^b در اصطقات که عبارت است از کتاب اولدس
 (2) on fol 135^a در بعضی محسوطی مثلثات
 (3) on fol 173^b در انماطی بمعنی خواص اعداد
 (4) on fol 181^b در علم موسیقی بمعنی علم الاعمال

Jumlah V On Metaphysics (علم علی که علم الهی است) in two

Fann —

- (1) on fol 215^b در عقل و آثار آن در عالم جسمانی و روحانی
 (2) on fol 222^a در واجب الوجود و وحدانیت او و نبوت خلال او
 و کمیت معنی و غایت او *

Khatimah, in four Qutub —

- (1) on fol 234^b The fundamental principles of faith (در اصول
 دین)

(2) on fol. 204^b The secondary points (انچه بفرمودن بعلق دارد).

(3) on fol. 331^b Ethics and politics (در حکمت عملی که منحصراًست
در تهذیب اخلاق و سیاست منبرلی و مدنی)

(4) on fol. 367^b Rules of religious life, Sûfiism, etc. (در بیان
'انچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق

The contents of the work are fully given in *Jahrbücher*, vol. 88, *Anzeigebblatt*, pp. 17-21. See also Rieu, II, p. 434, G. Flügel, vol. I, p. 35, *Eth.*, Ind. Office Lib. Cat. 2219, W. Pertsch *Berlin Cat.* p. 340, *Hâj Khal* vol. III, p. 201, *Mélanges Asiatiques* vol. II, p. 57.

Written in small learned Nasta'liq

Dated Haydarâbâd, Golconda, Rabî I. A. H. 1027

Scribe علی بن حسین

The title-page contains a biographical notice of the author Qutb-ud-Dîn Shîrâzi (copied from the *Tajkhat* of Taqî Auhadî), by the donor's father Maulavi Muhammad Bakbgh Khân dated 25 Dulqa'd, A. H. 1272.

On the same page is a note by Muhammad Ali ul-Husayni, dated, Sûrat, A. H. 1166.

No. 907.

fol. 376, lines 20 size $11\frac{1}{2} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

نفايس الفنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopædia of science

Author Muhammad bin Mahmūd ul-Āmulī محمد بن محمود الأملی

Beginning —

حمد و ثناء و شکر می آید به حضرت پادشاهی را که امکار اندکی و انبیا

علا الله *

The author, a bigoted Shī'ah, flourished during the reign of the Ilkhānī sovereign Sultān Uljāitū (A. H. 703-716 = A. D. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyāt* of the *Qānūn* of Ibn-i Sīnā, upon the *Kulliyāt* of the *Qānūn* of Sharaf-ud-Dīn Ilāki, and upon the *Mukhtasar fil Usūl* of Ibn-i Hājib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykh Jamāl-ud-Dīn Abū Ishāq Mahmūd Shāh (A H 742-754 = A D 1341-1353) he dedicates the work to a certain wazīr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A H 735 = A D 1335, but the historical portion of the work is brought down to A H 736 = A D 1336. The preface in which the name of Sultān Abū Ishāq is mentioned, must therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS ends in the middle of the fifth *Bāb* of first *Qism* treating of the history of the kings from the time of the Abbasides down to the author's time. The concluding words are

این معنی کتب قریب سی سال ناشد درمورد در معلوم نیست
انفوس قریب حمل سال است

The full title of the work, given in the preface is
مناقب العنبر فی
عرائس العنبر

Detailed descriptions of the work are given in G Flügel, i pp 38-42, Rieu, ii, p 435, Ethé, Bodl Lib Catalogue, No 1483 and Ethé, India Office Lib Catalogue No 2221. See also W Pertsch Berlin Catalogue, p 148, 7, pp. 164-167, and p 352, Wiener Jahrbücher, vol 61, Anzeigeblatt pp 2-10, Mélanges Asiatiques, iii p 734, and v, p. 261, Rehatsek Catalogue raisonné, p 58 No 44; Hāj Khal vol iv p 500 and vi p 364 etc.

No. 908.

foli 354 lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* - -

حمل سال است این ضعف از جواب در آمد و هر چند نامل بمورد •

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwān at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy

Not dated, apparently 17th century

No. 909.

toll 753, lines 19, size $11\frac{1}{2} \times 7\frac{1}{2}$, 8×5

The same

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qim*
Beginning as usual —

حمد و ثناء و شکر بی انتہا الہم •

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also

The MS., written in ordinary *Ta'liq*, is in a damaged condition

A list of the contents is given at the end of the copy

The seal of Nawwâb Sayyid Vilâvat 'Alî Khân of Patna is found at the beginning and end of the copy

Dated Ramadân, A H 1219

No. 910.

toll 969, lines 21, size $12 \times 7\frac{1}{2}$, $9 \times 4\frac{1}{2}$

جواهر العلوم ہمایونی

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ.

A very large and extremely rare encyclopædia of different sciences

Author Muhammad Fâdil bin 'Alî bin Muhammad ul-Miskini
ul-Qâdi us-Samarqandi محمد فاضل بن علی بن محمد المسکنی القامی
السمرقندی

Beginning —

فاضلترین منظومات حواہر علوم و تصانیف اصحاب فضل و کاملترین

منشورات ہواد رسم و تألیفات مولفان کامل الہم •

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار, (see Nos 907-909) by

Imâm Fakhr-ud-Dîn Râzî, *d.* A. H. 606 = A. D. 1209, see Hâj Khal vol. II, p. 19) and سنن الآثار, he wrote the present work treating of one hundred and twenty sciences. مشتمل بر صد و بیست علم. He eulogises the reigning sovereign Muhammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A. H. 962 = A. D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khatimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning — *Muqaddimah*, in three *Qism*, fol. 2^b —

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سوم در بیان تعداد و انواع و بهرست این کتاب

Maqâlâh I, fol. 4^b.

Each *Maqâlâh* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism* in twenty-two *Bâb* --

- (1) باب اول در علم خط
- (2) باب دوم در علم اسما
- (3) باب سیوم در علم شعر
- (4) باب چهارم در علم واقعه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معیفات امیرحسین و بیان شعر
- (7) باب هفتم در علم ندایع و صنایع شعری و اظهار مصرع
- (8) باب هشتم در علم طائیف و مطائبات
- (9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات
- (10) باب دهم در علم لغب
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

- (13) باب سیزدهم در علم معادی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم معالطات منقولہ و معقولہ
 (16) باب شانزدهم در علم عقائد
 (17) باب هجدهم در علم معروف الہیات
 (18) باب ہجدهم در علم امور عامہ
 (19) باب نوزدهم در علم اعراض
 (20) باب بیستم در علم حکم
 (21) باب سی و یکم در علم منطقی
 (22) باب سی و دوم در علم مضطرۃ و اداب بحث

Second Qism, in twelve Bâb —

- (1) باب اول در علم فصص الادب
 (2) باب دوم در معروف تاریخ ملوک و سید کہ قبل از عہد سید
 المرسلین بودہ اند *
 (3) باب سوم در علم سیرالندى و بیان معجزات و دکر معراج
 (4) باب چهارم در معروف وافعا و عروا و نبوی و بیان اوصاف
 خانہ کعبہ *
 (5) باب پنجم در معروف اوصاف و احوال جمیع خلعا
 (6) باب ششم در معروف تاریخ سلاطین کہ بعد از خلفا بودہ اند
 تا عہد نددگان حصرت صاحبقران *
 (7) باب ہفتم در معروف تاریخ نددگان حصرت صاحبقران و اولاد
 و اخفاء بررگوار ایشان *
 (8) باب ہشتم در علم اسلاف
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و معامات طائفہ اولی از اولیا
 (11) باب یازدهم در معروف مرافعات و مقامات طائفہ ثانیہ از
 مشائخ طریقت از خولجہاء نقشبند و غیرہم و بیان معابر
 و مزارات ادبیا و اولیا و بیان طرح و وضع خانہ کعبہ *
 (12) باب دوازدهم در بیان عجائب المخلوقات و امور احروری
 و دینیوی و دیوی *

Maqālah II, fol. 343^a

First Qism, in twenty-two Bāb —

- (1) باب اول در بهدیب اخلاق
 - (2) باب دوم در علم تخلیقه نفس از اوصاف دمیه
 - (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
 - (4) باب چهارم در بیان معاملات با زوجات
 - (5) باب پنجم در معرفت اداب استخدا
 - (6) باب ششم در معرفت حقوق ممالک
 - (7) باب هفتم در معرفت جنران
 - (8) باب هشتم در علم مجالس و محاصر
 - (9) باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک
 - (10) باب دهم در علم حقوق ملوک بر رعایا
 - (11) باب یازدهم در بیان معرفت جواهر نامه
 - (12) باب دوازدهم در بیان معرفت دریس نامه و بعضی از حیوانات
 - (13) باب سیزدهم در بیان معرفت فرسنامه
 - (14) باب چهاردهم در بیان معرفت دار نامه و عنبر
 - (15) باب پانزدهم در علم تسربح اعضا
 - (16) باب شانزدهم در معرفت کلبات طئی
 - (17) باب هفدهم در بیان اسباب سدد صدویه و یغلی بها
 - (18) باب هجدهم در بیان علم بغض
 - (19) باب نوزدهم در بیان معالجات طئی
 - (20) باب ستم در بیان حمیات
 - (21) باب سست و یکم در بیان علم مرادین یعنی معرفت ادویه
 - (22) معرفه و مرکبه تدرت حروف تهجی *
- باب سست و دوم در امراض عین

Second Qism, in nineteen Bāb —

- (1) باب اول در علم عدادات بر مدهاب اربعة
- (2) باب دوم در علم مذاکحات و تخلیفات
- (3) باب سیوم در معاملات

- باب چهارم در معرفت عفو و شهادات و مائاسب نهذه (4)
 المسطورات *
- باب پنجم در علم عقوبات و جنایات (5)
- باب ششم در علم فرائض و قسمت موازین و ایراد فواعد (6)
 چند جهت نسن و ضرب و قسمت و سکه حساب *
- باب هفتم در علم اداب القاضی و متعرفات (7)
- باب هشتم در علم سلوک (صکوک read) و فداالجات (8)
- باب نهم در علم محاضرو دعاوی (9)
- باب دهم در علم سجدات (10)
- باب یازدهم در علم فتوی (11)
- باب دوازدهم در علم اصول فقه (12)
- باب سیزدهم در علم احتساب (13)
- باب چهاردهم در علم صید و اصطباک و حله و حریم اکثر (14)
 حیوانات *
- باب پانزدهم در علم سنن و احکام (15)
- باب شانزدهم در علم آداب طعام (16)
- باب هجدهم در معروف امور مناحثه (17)
- باب هیجدهم در معروف فواید متعرفه و لطائف مجتمع و نهذه (18)
- باب دوزدهم در علم موعظه و نصایح (19)

Maqālah III, fol. 789^b

First Qism, in twelve Bāb —

- باب اول در علم تفسیر و حل الفاظ مشکله فرائی (1)
- باب دوم در علم فرائد سعه (2)
- باب سوم در علم خواص اوراد و تنجبه و ترجمه فصیده برده (3)
 و حرف البکر (و) سور و آیات *
- باب چهارم در علم ادعیه ماثوره و دعوات مسهورة (4)
- باب پنجم در علم حدیث (5)
- باب ششم در علم اصول حدیث (6)
- باب هفتم در معرفت فواعد و اصطلاحات صریبه (7)
- باب هشتم در علم سلوک (8)

- (9) باب دهم در علم توحید و مراتب مکاشفات
- (10) باب دهم در معروف مساهدات
- (11) باب یازدهم در معروف مقامات و مراتب آن
- (12) باب دوازدهم در علم حقیق

Second Qism, in thirty-three Báb —

- (1) باب اول در معروف تعویم شمسی و فمری و اختیار ساعات
- (2) باب دوم در معروف استخراج تعویم و شنگه نجومی
- (3) باب سیوم در معروف احکام نجوم
- (4) باب چهارم در علم هیئت
- (5) باب پنجم در علم اصطولات و بیان صنعب آن
- (6) باب ششم در معروف کره افلاک
- (7) باب هفتم در معروف افالیم سعه
- (8) باب هشتم در علم صور کواکب
- (9) باب نهم در معروف مسالک و ممالک
- (10) باب دهم در علم تفسیر
- (11) باب یازدهم در علم آداب و مع
- (12) باب دوازدهم در علم حروف
- (13) باب سیزدهم در علم جبر جمع
- (14) باب چهاردهم در طلسمات
- (15) باب پانزدهم در علم بیربجات
- (16) باب شانزدهم در علم کمیا
- (17) باب هجدهم در علم سمنما
- (18) باب هجدهم در علم تقوه اسما و شرایط آن
- (19) باب نوزدهم در علم ستغیر کواکب
- (20) باب بیستم در علم عزویم
- (21) باب بیست و یکم در علم میل
- (22) باب بیست و دوم در علم حساب
- (23) باب بیست و سیوم در علم مساحب و جراثمال و بیان مصرات
- (24) باب بیست و چهارم در علم استعا (sic)
- (25) باب بیست و پنجم در علم میامب

- (26) باب هست و ششم در تعبیر خواب
- (27) باب سب و هفتم در معرفت اختلافات و علم شاه و معرفت
تفاوت *
- (28) باب هشت و هشتم در معرفت طالع مولید و رائج و طالع
- (29) باب نهم و نهم در معرفت اشکال افلیدس
- (30) باب سی ام در علم متوسطات
- (31) باب سی و یکم در علم موسیقی
- (32) باب سی و دوم در علم دم و دهم که حکماء هند در این
علم کتب معتدرة تصنیف کرده اند *
- (33) باب سی و سیوم در علم شطرنج
در علامات فیاض و احوال آخرت . *Khâtimah*.
Written in careless Nasta'liq.
Not dated ; apparently 19th century

No. 911.

fol. 400, lines 10 size $12\frac{1}{2} \times 8$; $7\frac{1}{2} \times 5$

تحفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes.

Author Mirzâ Khân ibn Fakhr-ud-Dîn Muhammad مرزا خان ابن
میرالدین محمد

In Rieu i, p 62 where a copy of the work is noticed, the author is called Mirzâ Muhanmad B Fakhr-ud-Dîn Muhammad.

Beginning:—

الحمد لله رب العالمین اما بعد چنین گوید مسد حاد

هندیان الخ •

We are told in the preface that the author wrote this work in 'Âlamgir's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Khâtimah*, as follows

Muqaddimah on the Hindû system of writing.

Bâb I on prosody (بگل).

Bâb II on rhyme (نک)

Bâb III on figures of speech (النكار)

Bâb IV on the theory of love (سنگار رس).

Bâb V on music (سنگیت)

Bâb VI on sexual science (کوك)

Bâb VII on physiognomy (سامدرک)

Khâtimah on idioms

The present MS, comprising the first volume, ends with the first portion of the fifth *Bâb* with the following words

و تمام بعدان سه مائر باشد بدین شکل

No. 912.

fol 300; lines and size same as above

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work

Beginning —

بدین شکل ... هشتاد و بهم مارودی تال نون محدوده انهم *

Both the volumes are written in beautiful bold Ta'liq

Dated 27 Ramadân, A H 1211

Scribe شرف علي ساكن ماروه

No. 913.

fol 371, lines 23; size $14 \times 7\frac{1}{2}$, 9×5 .

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries

Author Muhammad Sâdiq bn Muhammad Şâlih ul-Isfahânî ul-Âzâdânî محمد صادق بن محمد صالح الاصفهاني الازاداني

Beginning ---

الحمد لله تعالى ومنه الجندی و اليه المنتهی النهم

A detailed account of the author has been given in connection with his historical work *Subh-i Sâdiq*, No. 471

We learn from the preface to the present work that Sâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb* subdivided into numerous *Fasl*, and a *Khâtimah*

Contents —

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc

باب اول در ذکر خدا و رسول و نبوت و ولایت و امان و اسلام و حسنات و سنات و بدات
on fol 5^b, in 107 *Fasl* —

- فصل اول در حمد و سپاس ایزد تعالی *
- فصل دوم در وجود صانع حل و علا *
- فصل سوم در توحید *
- فصل چهارم در معرفت حق تعالی *
- فصل پنجم در صفات و افعال حق *
- فصل ششم در تسبیح و ذکر *
- فصل هفتم در ذکر مناجات *
- فصل هشتم در دعا *
- فصل نهم در نعت رسول الله صلى الله عليه و آله و سلم *
- فصل دهم در صلوة و سلام بر سید الانام صلى الله عليه و سلم *
- فصل یازدهم در معراج *
- فصل دوازدهم در مناقب خلعای راشدین *
- فصل سیزدهم در دوستی اهل بیت و مناقب ایشان *
- فصل چهاردهم در ذکر صحابه و تابعین *
- فصل پانزدهم در نبوت *
- فصل شانزدهم در ولایت *
- فصل هجدهم در معجزات *
- فصل هوزدهم در کرامات *
- فصل نوزدهم در اسلام و ایمان *

- فصل ستم در تقلید و اجتهاد *
- فصل سب و یکم در مذهب و اختلافات آن *
- فصل سست و دوم در ذکر روافض *
- فصل سب و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل سست و چهارم در کفر *
- فصل سب و پنجم در الحاد و ارتداد *
- فصل سب و ششم در باب پرستی *
- فصل سب و هفتم در نفاس *
- فصل سب و هشتم در کیس هذود *
- فصل سب و نهم در مسی *
- فصل سیم در توبه و استغفار *
- فصل سی و یکم در بدامب و اعتدار *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در بیت *
- فصل سی و چهارم در علم و عمل *
- فصل سی و پنجم در جبر و اختیار *
- فصل سب و ششم در فصا و قدر *
- فصل سی و هفتم در سعادت و شقاوت *
- فصل سی و هشتم در عرو و ذل *
- فصل سب و نهم در حسدات و سیات *
- فصل چهارم در طاعت و عبادت *
- فصل چهل و یکم در رهد و تقوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در اذان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در روزه *
- فصل چهل و ششم در رکوة *
- فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف *
- فصل چهل و نهم در قبله *
- فصل پنجاهم در معرفت سمت قبله *
- فصل پنجاه و یکم در مساجد *
- فصل پنجاه و دوم در تصوف *
- فصل پنجاه و سوم در وجد و سماع *
- فصل پنجاه و چهارم در شیخ و مرید *
- فصل پنجاه و پنجم در ریا *
- فصل پنجاه و ششم در مخالفان نفس *
- فصل پنجاه و هفتم در ریاضت *
- فصل پنجاه و هشتم در تجرد و تعلق *
- فصل پنجاه و نهم در توکل *
- فصل شصتم در فناء *
- فصل شصت و یکم در صبر *
- فصل شصت و دوم در شکر *
- فصل شصت و سوم در شکایت *
- فصل شصت و چهارم در رضا و تسلیم *
- فصل شصت و پنجم در اخلاص *
- فصل شصت و ششم در یقین *
- فصل شصت و هفتم در ثبات و استقامت *
- فصل شصت و هشتم در خوف *
- فصل شصت و نهم در رجا *
- فصل هفتادم در یاس *
- فصل هفتاد و یکم در امن *
- فصل هفتاد و دوم در اخلاق و تهدیب آن *
- فصل هفتاد و سوم در عادت *
- فصل هفتاد و چهارم در ادب *
- فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحقیق و سلام *
- فصل هفتاد و نهم در نکیر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و یکم در تعاجر *
- فصل هشتاد و دوم در مدح و دم *
- فصل هشتاد و سوم در ذکر جمیل *
- فصل هشتاد و چهارم در ذکر احیاء و اشرار *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مکافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشتاد و هشتم در شفاعت *
- فصل هشتاد و نهم در انتقام *
- فصل نودم در حلم *
- فصل نود و یکم در شرم و حیا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در رفق و شدد *
- فصل نود و چهارم در مدارا و مواساة *
- فصل نود و پنجم در عصب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و نهم در استغناء *
- فصل صدم در کرم و مصیلت آن *
- فصل صد و یکم در تقوت و مروت *
- فصل صد و دوم در مفت *
- فصل صد و سوم در اخبار *

- فصل صد و چهارم در سوال
- فصل صد و پنجم در هدیه
- فصل صد و ششم در اسراف
- فصل صد و هفتم در بخل

Bâb II, treating of sovereignty, government, rules and precepts relating to administration

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol 66^a, in 77 *Fasl*.—

- فصل اول در جایه و ریاست
- فصل دوم در خلافت و امامت
- فصل سوم در سلطنت
- فصل چهارم در ذکر برخی از عظمای ملوک
- فصل پنجم در علو همت
- فصل ششم در حفظ ناموس سلطنت
- فصل هفتم در حکم و تعاد آن
- فصل هشتم در سیاست
- فصل نهم در مهاس
- فصل دهم در اگاه بودن سلطان
- فصل یازدهم در فرصت
- فصل دوازدهم در مشورت
- فصل سیزدهم در تدبیر و نقدیر
- فصل چهاردهم در عزم و حزم
- فصل پانزدهم در عجلت و تانی
- فصل شانزدهم در تجربه
- فصل هفدهم در عمل فرمودن
- فصل هجدهم در عزل و نصب
- فصل نوزدهم در وزارت و آداب آن
- فصل بیستم در اعمال سلطان و کتاب دیوان
- فصل بیست و یکم در دبیر و آداب

- فصل سست و دوم در رسولان و کار ایشان *
- فصل سست و سوم در رعایا و دهافین *
- فصل سست و چهارم در زراعت *
- فصل سست و پنجم در فضا و آداب آن *
- فصل سست و ششم در فتوی *
- فصل سست و هفتم در احتساب *
- فصل سست و هشتم در اقامت حدود *
- فصل سست نهم در معاملات و حصومات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در فضا و دیب *
- فصل سی و هفتم در عارت و سدی *
- فصل سی و هشتم در حدس *
- فصل سی و نهم در ناز دادی سلطان *
- فصل چهارم در تزیین و ترتیب نازگاه *
- فصل چهل و یکم در تاج و تکیه *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و راییت *
- فصل چهل و چهارم در نوبت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در نشستن سلطان با علما و فدما *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

- فصل پنجاهم در آداب ندیمی *
- فصل پنجاه و یکم در رکوب و نزول *
- فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
- فصل پنجاه و سوم در صلح و جنگ و آداب آن *
- فصل پنجاه و چهارم در درع و سلاح *
- فصل پنجاه پنجم در جهاد و شهادت *
- فصل پنجاه و ششم در شجاعت و جبن *
- فصل پنجاه و هفتم در هریمت و فرار *
- فصل پنجاه و هشتم در ذکر بعضی از تدابیر معارف *
- فصل پنجاه و نهم در ذکر برخی از تدبیرات *
- فصل شصتم در کمیب و کیفیت سپاه *
- فصل شصت و یکم در صف سالار سپاه *
- فصل شصت و دوم در ترتیب و تجهیز سپاه *
- فصل شصت و سوم در مرسوم دادن به سپاه *
- فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- فصل شصت و پنجم در نگاهداشتن مراتب سپاه و رعیت *
- فصل شصت و ششم در اسم و لقب *
- فصل شصت و هفتم در خدمت *
- فصل شصت و هشتم در ترتیب حشم و خدم *
- فصل شصت و نهم در رعایت ترندت یافتگان *
- فصل هفتادم در رعایت حقوق خدمت *
- فصل هفتاد و یکم در طاعت و لاله *
- فصل هفتاد و دوم در ادای حقوق نعمت *
- فصل هفتاد و سوم در نوعی کفران نعمت *
- فصل هفتاد و چهارم در وفا *
- فصل هفتاد و پنجم در عذر *
- فصل هفتاد و ششم در بندگی و ارادت *
- فصل هفتاد و هفتم در ذکر خواجه سرا *

Báb III, on reason, knowledge, efficiency and deficiency

باب سوم در عقل و علم و عب و هنر و آنچه مناسب است بدین
on fol 116^a, in 80 *Fasl* —

- فصل اول در عقل و فکر *
- فصل دوم در جنون *
- فصل سوم در حمی *
- فصل چهارم در دکا و مهم *
- فصل پنجم در مکر و حيله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و عوایب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هجدهم در اسوله و اجوده *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نکوهش *
- فصل بیست و یکم در عیب و هنر *
- فصل بیست و دوم در عیب جوئی و عیب پوشی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در مصاحبت و بلاغت *
- فصل بیست و ششم در ادب سخن گفتن *

- فصل بست و هفتم در اسرار و کتمان آن *
- فصل بست و هشتم در صدق *
- فصل نسب و بهم در فoul و فعل *
- فصل سیم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمت و افترا *
- فصل سی و سوم در عیب *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نیمه و عمر *
- فصل و ششم در مزاج و مطائنه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر خطیب و واعظ *
- فصل سی و نهم در صورت بعضی از خطب *
- فصل چهل در صورت بعضی از رسائل *
- فصل چهل و یکم در خط و کتلت *
- فصل چهل و دوم در دوات و قلم *
- فصل چهل و سوم در رسائل و مکاتیب *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل هفتم در علم عروض *
- فصل چهل و هشتم در علم فوائی *
- فصل چهل و نهم در صرف و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در فرائد *
- فصل پنجاه و دوم در قرآن شریف و تلاوت آن *
- فصل پنجاه و سوم در تفسیر *
- فصل پنجاه و چهارم در حدیث *

- فصل پنجاه و پنجم در دعوات *
- فصل پنجاه و ششم در کلام *
- فصل پنجاه و هفتم در فقه و اصول *
- فصل پنجاه و هشتم در طب *
- فصل پنجاه و نهم در صحت و عافیت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حروف *
- فصل شصت و سوم در علوم عربیه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تغاؤل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهناب *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در حواب و بیداری *
- فصل هفتاد و یکم در هنئات و نجوم *
- فصل هفتاد و دوم در اسطرلاب *
- فصل هفتاد و سوم در بعضی از مسایل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساح *
- فصل هفتاد و هفتم در سیاق و استیقا *
- فصل هفتاد و هشتم در علم انساف *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imams, kings, eminent authors, poets, saints and other distinguished personages are given under each year in

chronological order since the date of the first year of the Hijrah down to A H 1040 = A.D 1631, the year in which Shâh Jahân marched on the Deccan, foll 173^b-200^b.

فصل هستادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

مل چهارم در عشق و محبت و عداوت و فقر و عی و عیش و عم و لهر
و لعب و سعی و سفر و آنچه باین لائق بود, on fol. 200^b, in 75 *Fasl* —

فصل اول در عشق *

فصل دوم در شوق و دیو *

فصل سوم در هجر و وصل *

فصل چهارم در انس و وحسب *

فصل پنجم در شهرت و خمول *

فصل ششم در مجالس و مجالس *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تاجیر و آداب نشستن در مجالس *

فصل نهم در دوستی و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل یازدهم در شمانت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در بکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در رز و سیم *

فصل هجدهم در جواهر *

فصل هیزدهم در نقد و سیه *

فصل دویزدهم در فرص *

فصل بیستم در امانت و حیانت *

فصل سی و یکم در دزدی *

فصل سیست و دوم در سعی *

- فصل سست و سوم در کسل *
- فصل سب و چهارم در شعل و فراغ *
- فصل بست و پنجم در سفر *
- فصل نسب و ششم در راه رفتن *
- فصل سست و هفتم در وطن و عربت *
- فصل سست و هشتم در تجارت و آداب آن *
- فصل سست و نهم در ربوا *
- فصل سبم در کیل و میوران *
- فصل سی و یکم در کسب و صناعت *
- فصل سی و دوم در معاشی *
- فصل سی و سوم در جولاهی *
- فصل سی و چهارم در زرق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گرسنگی *
- فصل سی و هفتم در فلک و کثرت اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فصیلک آن *
- فصل چهارم در آداب سفر کشیدن *
- فصل چهل و یکم در ضباوت *
- فصل چهل و دوم در بخل بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در فحط و علا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طرب *

- فصل پنجاه و یکم در لدت *
- فصل پنجاه و دوم در خنده *
- فصل پنجاه و سوم در طلاق *
- فصل پنجاه و چهارم در گریه *
- فصل پنجاه و پنجم در عم و وهم *
- فصل پنجاه و ششم در عسر و یسر *
- فصل پنجاه و هفتم در مصیبت و بلا *
- فصل پنجاه و هشتم در صبر بر مصیبت *
- فصل پنجاه و نهم در تعزیه و ماتم *
- فصل شصت در لعب و معاز *
- فصل شصت و یکم در درد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفیه *
- فصل شصت و پنجم در لعدهای دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در تنگ *
- فصل هفتاد و سوم در اعیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رمص *

Báb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بنا و فنا و موت و حیات و ذکر افلاک و عناصر و موالد و ما يتعلق بها, on fol. 253^b, in 96 *Fasl* —

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و آخری *
- فصل سوم در نکوهش دنیا و طالب آن *
- فصل چهارم در ترک دنیا *
- فصل پنجم در فنا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در مقول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در عیصب دانستن عمر *
- فصل سیزدهم در علق *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محاسن *
- فصل شانزدهم در روح و جسم *
- فصل هژدهم در حداد و موت *
- فصل دوزدهم در ونا *
- فصل نستم در جفارة *
- فصل نست و یکم در کفن *
- فصل نست و دوم در تدفین *
- فصل نست و سوم در میزبانی *
- فصل نست و چهارم در مرثیه *
- فصل نست و پنجم در حسرت و نسر *
- فصل نست و ششم در محاسبه و ثواب و عقاب *
- فصل نست و هفتم در بهشت *
- فصل نست و هشتم در اعراف *
- فصل نست و نهم در دوزخ *

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئات فلک و عناصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در ریاحین *
- فصل چهارم در اثمار *
- فصل چهل و یکم در اسر و درب و ناران *
- فصل چهل و دوم در زعد و برق *
- فصل چهل و سوم در شهاب *
- فصل چهل و چهارم در موس و فرح *
- فصل چهل و پنجم در عیون و انفجار آن *
- فصل چهل و ششم در آبار *
- فصل چهل و هفتم در ادبار *
- فصل چهل و هشتم در بکار *
- فصل چهل و نهم در سفینه *
- فصل پنجاهم در جدال *
- فصل پنجاه و یکم در هیئات زمین و تقسیم آن باالم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll 281^a-305^b

- فصل پنجاه و دوم در بلاد *
- فصل پنجاه و سوم در خانه و سرا *
- فصل پنجاه و چهارم در ذکر بعضی از ابنیه عالم *
- فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام *
- فصل پنجاه هفتم در مدرسه و خانقاه *
- فصل پنجاه و هشتم در قلعه *
- فصل پنجاه و نهم در ملایکه *
- فصل شصتم در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاخوج و ماحوج *
- فصل شصت و چهارم در فلک *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و ضعف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صورت و سورت *
- فصل هفتادم در معیج *
- فصل هفتاد و یکم در علم فراسب *
- فصل هفتاد و دوم در اختلاف *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در ناخن چیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تمایل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و افرنا *
- فصل هشتادم در تزویج و مناکحه *
- فصل هشتاد و یکم در عیрт *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش آرویح *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زبان و نکوهش ایسان *
- فصل هشتاد و هفتم در لطائف *
- فصل هشتاد و هشتم در موه و ملاءمه *
- فصل هشتاد و نهم در معاشرت *
- فصل نودم در زنا و بیادیت *
- فصل نود و یکم در لواط *
- فصل نود و دوم در آلب *
- فصل نود و سوم در مروج *
- فصل نود و چهارم در حیص *
- فصل نود و پنجم در بول و عایط *
- فصل نود و ششم در حرطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order.

خاتمه الکتاب در اسما on fol 341^b

A table of contents is given at the end of the preface, occupying foll 2^a-5^b

For other copies see Rieu ii pp 775, Ethé, Ind office Lib Cat No 2226, W Pertsch, Berlin Cat p 167. See also C Stewart's Cat p 52

The MS, written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Alī Khān, alias Sayyid Husayn ul-Hasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istāh Khān on Wednesday, 16 Dūlqa'd, A.H. 1138, the eighth year of Mahammad Shāh's reign —

[Amir-ul-Umarā Shā'istāh Khān, with his original name Abū Tāhb, or Mirzā Murād, was the son of Wazīr Āsaf Khān, and grandson of Nūrjahān's father I'timād-ud-Daulah. He was appointed Wazīr by the emperor Shāh Jahan. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarāt. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

تاریخ شاهرخ دبی مده سده ۱۱۳۸ هجری و سده هشت جلوس
محمد شاه نادرشاه عاری روز چهار شدیه این کتاب که موسوم است به شاهد
صادق تصنیف صادق صفادانی بدستخط جمیع یاران در دار الخلافه
شاهجهان آباد در نایع شایسته خان مرحوم بدستخط دده درگاه خلایق پناه
نجیب علی خان عرف سند حسن الحسنى صورت اتمام پذیرد *

On the left side of the colophon is a note by a former anonymous owner of the MS in which he says that he purchased the MS through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol 267, lines 21, size $7\frac{1}{4} \times 6 \quad 7\frac{1}{4} \times 4$

عقول عشره

'UQÛL-I 'ASHRAH.

A compendium of science

Author Muhammad Barâ'î Ummî ibn Muhammad Jamsîd
bin Jabbârî Khân ibn Majnûn Khân Qâqshâl محمد برای امی اس
حمشید بن حماری خان ابن معنون خان فانشال

Beginning —

حمدی ده لایق درگاه کبریا شد مدرب انسان بیس که تواند

نجا آورد اله *

In the preface the author says that he wrote this work in A. H. 1084 = A. D. 1673 for the use and information of his friends. He incidentally mentions on fol 184^a that in the reign of Shâh Jahân, A. H. 1047 = A. D. 1637, he was present in an assembly at کواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عمل with numerous subdivisions styled کماست and فراست - نیم The main divisions are

I. مقل اول The celestial globe (در بیان کره اطلاق), on fol 4^b, in sixteen کماست, nine فراست and two کماست.

II عقل دوم The Astrolabe (در اسطرلاب), on fol. 56^b, in six هم and three فراست

III عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine هم and five فراست

IV عقل چهارم The terrestrial globe (در کره زمین و آنچه بدو مناسب), on fol. 75^a, in thirty-seven هم and seven فراست.

The twenty-second هم, fol. 146^a, contains short notices of eminent saints, the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions

V عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen هم, twenty فراست and ten کياس

VI عقل ششم Mountains (در حدال), on fol. 233^b, in two هم and one فراست

VII عقل هفتم Minerals, vegetables and animals (در معدنيات و نباتات و حيوانات), on fol. 239^b, in six هم and six فراست

VIII عقل هشتم Seas (در بحار), on fol. 257^a, in two هم.

IX عقل نهم Creations, inventions, wonders (در وضع و اختراع), on fol. 261^b, in three هم.

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work

پی تاریخ این تالیف امی چو پرسندیم از علمای هر سهر
یکی ريسان ز روی اطف فرمود عیول عشرة و اعجونه دهر

A full table of contents is given at the beginning, fol. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, 1, p. 43

Written in a careless Ta'liq

Apparently 18th century

A seal, dated 4 H. 1277, and bearing the inscription مر اعدای دین شد عظمی حسن

Emendations are occasionally found on the margins

No. 915.

fol. 152, lines 19, size 12 x 7½, 9¼ x 5

رشحات الفنون

RASHHÂT-UL FUNÛN.

An encyclopædia of sciences

Author Amin-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amir Khân Husaynî ul-Harawî امين الدين خان بن سيد ابو المكارم
بن سيد امير خان حسيني الهروي

Beginning —

سپاس بيفاس آن معبود مطلق و آن مسجود برحق را حل

شاده الم *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhât* enumerated in detail, with all the numerous subdivisions in a portion of the preface occupying nine folios. Contents —

Rashhah I Exegesis of the Qurân تفسير, fol. 2^a.

Rashhah II Traditional sayings علم حديث, fol. 3^b

Rashhah III Fundamental principles of faith. شعب الايمان, fol. 5^a

Rashhah IV Scholastic Theology كلام, عقائد, fol. 5^b

Rashhah V Fundamental principles of the law اصول فقه, fol. 7^b

Rashhah VI Law فقه, fol. 8^b

Rashhah VII Doctrines of Sûfism, مومنه, fol. 10^a

Rashhah VIII Science and its branches حکمت و تقسيم اقسام آن, fol. 14^a

Rashhah IX Medicine طب, fol. 18^a

Rashhah X Practical Philosophy حکمت عملیه, fol. 26^a

Rashhah XI Syntax نحو, fol. 34^b

Rashhah XII Flexion صرف, fol. 37^a.

Rashhah XIII Rhetoric معاني, fol. 37^b

Rashhah XIV Eloquence بيان, fol. 40^a

Rashhah XV Ornaments of speech مدح, fol. 41^a

Rashhah XVI. History تاريخ, fol. 41^b.

The sixteenth or the last *Rashhah* is an abridgment of universal history. It begins with Ādam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq

Dated Pūnah, Rabi' II 1273

Scribe سید احمد ابن سند حبیب الله

No. 916.

fol. 143, lines 17, size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTASAR-I MUFID.

A short general compendium of science.

Author Sayyid Muhammad Aslam Bangālī Pandwā'i سند محمد

اسلم بنگالی پندوانی

Beginning —

سبحان الله حکمت نالعه خلق ارض و سموات بمرتبه شامل الم *

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulâm 'Alī from the works of Alâ-ud-Dīn Abū 'Alī Qūshjī, Hamd Ullah Mustaufi Qazwīnī, Tūsi, Muhammad Barâri Maslūh-ud-Dīn Lāri, and others. The date of composition of the work, 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Matlah* and twenty *Fā'idah* as follows

مطلب در معرفت معجزات و مرکبات که مبادی ایجاد کائنات اند و هم
فایده اول در بیان عقول fol. 2^a لرومات آن

فایده اول در بیان عقول fol. 11^b

فایده دوم در بیان احوال احرام علوی fol. 12^b

فایده سوم در بیان ملائکه و حمله عرش و سکان سموات fol. 28^b

فایده چهارم در بیان صبح و شفق fol. 29^a

فایده پنجم در بیان معانی و هلال و بدر fol. 29^a

فایده ششم در بیان کسوف افتاب و خسوف ماه fol. 30^a

فایده هفتم در بیان تاریخ سال و ماه و احوال آن از شوال و رجب و ساعت fol. 30^b

فایده هشتم در بیان کون و فساد fol. 36^b

فایده نهم در بیان عناصر اربعه fol. 37^a

- فایده دهم در بیان ادساں fol 117^a
- فایده یازدهم در بیان نفس انسانی و ارواح fol 119^a
- فایده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن fol 122^a
- فایده سیزدهم در بیان فوای ناعنه و فوای خادمه و فوای معدومه fol. 124^a
- فایده چهارم در بیان فوای عقله fol 125^b
- فایده شانزدهم در بیان نکوس بطفه و سرسج و ترکیب اعضا fol 126^a
- فایده شانزدهم در بیان سن و عمر fol 132^a
- فایده هفدهم در بیان انواع که در تحت احناس مصالح اند fol 134^a
- فایده هجدهم در بیان انواع اعداد احناس مصالح که آنرا ردایل گویند fol 137^a
- فایده نوزدهم در بیان جن و شیاطین fol 139^a
- فایده بیستم در بیان اسامی علوم حکمت بطری و حکمت عملی fol 140^b

Written in ordinary Ta'liq

Not dated, 19th century

No 917.

foil 75, lines 12, size 8 × 5½; 6 × 3½

فرمان جعفری

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.

Beginning —

تجلی طور عقل فلسفه آمرین و مصباح ایوان مهم حقیقت گرین *

The author, whose name could not be deciphered on account of a worm-hole says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A H 1206 = A D 1791

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work

The three *Juz* treat respectively of logic, natural philosophy and metaphysics

Written in fair Ta'liq

Dated 10 Muharram, A H 1258

سید لال کول سcribe.

No. 918.

pp. 529 (foll 284); lines 21; size 12 x 8½, 9 x 6½

قواعد المصدرين
QAWÂ'ID-UL-MAŞDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme prosody rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects

Author Ahmad Ullah bin Muhammad Wâhid bin Shavkb
Imâm Qurayshî احمد الله بن محمد واحد بن شبح امام قریشی

Beginning —

ستایش حکمتی که در ادراک بدون حکمتش خرد دور بین حکمای
عصر مکه پهل

In the preface the author tells us that he wrote this work in A H 1261 = A D 1845 to make his son fully conversant with the intricacies of Persian grammar ---

... که رساله از قواعد و رسمه چنان بهم باید رسانند که از مطالع
جمع اواند حروف و قواعد ترکیب صیغهای و مضارع و اشعار و لغات
تجلیس و غیر تجلیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections called *Bayân* as follows —

- 1 p 5. در چگونگی بیان فارسی و علامت ترکیبات صیغها و صیغها و غیره.
 - 2 p 13. در حروف مقدمات و اعراب و املا و تبدلات حروف تبعی و معاندر.
 - 3 p 43. در بحث حروف مرکبات و اسمای صفت و جمع و ظرف و فاعل
و معلول و چند الفاظ که معنی گوناگون پیدا نماید و حروف صیغی
روح و غیره روح و تفسیر اماله و ترجمه و مشبه و مشبه به
و اقسام اصابت و تشبیه و استعاره و الفاظ تجنیس و سجع و مقلوب
و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *
 - 4 p 69. در مصدرات فارسی معه صیغهای و صیغهای از الف محدوده.
- تا نامی صنایع تعادلی *

- در اسمای اعضای انسان از سر تا قدم بریان عربی و فارسی و هندی. p. 113. 5.
- در اسمای امراض که از بدن انسان متعلق است در زبان عربی. p. 117. 6
- و فارسی و هندی *
- در اسمای ادوات معدّۀ که بتعدیل مراج انسان ضرور است. p. 121. 7.
- در اسمای ادوات مرکبۀ و احرای معدّی و خواص الادویه. p. 126. 8.
- در اسمای آلات و اوزار که بکار طبابت و جراحت درکار است. p. 130. 9.
- و بعضی ظروفات ضروری *
- در اسمای اربهار و فواکه و انهار و ثمره و بجهای و حبوبات و اعدیات. p. 132. 10
- که در حورش انسان مخصوص است *
- در اسمای اسباب و اکساب انسان و چار صف حیوان که بریان. p. 142. 11
- عربی طائر و منسی و سابع و راحف ناخذ *
- در اسمای بلاد و مقامات و ابحار و رودخانهها. p. 159. 12.
- در اسمای بنعمران و سلاطین و حکما و حواری و بهلوانان. p. 175. 13
- و منارین و عیوۀ دورکار سلف معه حقیقت آنها *
- در اسمای تلذذات و بارچها و سلاحات و سازهای که بکار مطربان. p. 200. 14.
- و سرود حیوان می آید *
- در اسمای سی لحن نازد و دوازده مقام و شش آوازۀ موسیقی. p. 210. 15.
- و هفت خط حام حم و هست ثنی حسرو ربو و سی و هفت نام سیماب
و هفت آتشکده نارسیمان و هفت الوان با هفت سناره و هر هفت آرائس
زبان و ربوزات و نه حواهرات و هفت فلم کثانت و اربع عناصو و حواس
حسمه و دافقه سده و شش جهت اید *
- در اسمای هشت بهشت و هفت چشمه و هفت دورج ز الوان. p. 214. 16.
- گونگون و دوازده ماه سمسی معه بروج آسمان و ماه قمری و هفت افالیم
با هفت سناره و هفت هفت آسمان و کنعنت هفت رمن و عیوۀ *
- در ترکیب نوشتن حساب حمل و حروف اعداد و اوزان احناس. p. 221. 17.
- و ادویه و عیوۀ و سهار اعداد معه گوانف آن *
- در قواعد و اسمای بحور عروض که برای نظم ضرور است و ترکیب. p. 227. 18.
- نقطع کردن معه فاصه و ردیف *

- 19 p 249 تہذیبی اللغات ار الف ممدودہ تا بای مثنیٰ تہذیبی
 20 p 523 در لغات مفرودہ بزبان فارسی و بعضی در عربی ار الف ممدودہ
 تا بای مثنیٰ تہذیبی *

The MS breaks off abruptly at the beginning of the last section
 with the word **بسان** under the letter **ب**

Written in fair Ta'liq

19th century.

No. 919.

fol 105, lines 15; size $9\frac{1}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{4}$

A fragment of a work of an encyclopædic nature

The preface is wanting, and it is impossible to say how many
 pages at the beginning are wanting. It opens abruptly thus, with
 the following heading —

المتعرفات چند لغات و لغات و معدنیات و خاصہ آن از اصلاح جوہر
 و اطباء حردمندان وارد شد اسب النہ *

The subjects treated in this copy are --

Mineralogy, fol 1^a, prosody and rhyme, fol 28^b, female
 beauties fol 61^b, human bodies, fol 81^a, description of horses,
 camels, weapons, places, etc fol 93^a, meanings of detached letters;
 fol 98^b, compound letters fol 100^a.

Neither the author's name, nor the title of the work could be
 ascertained. On fol 39^a-61^b the author reproduces the treatise on
 rhyme by 'Atā Ullah bin Mahmūd ul-Husaynī (d A H 929 = A.D.
 1523) who extracted it from the *Maqāla*, or last section of his ex-
 haustive work on the art of poetry, entitled تکمیل الصناعہ It is
 therefore evident that the present work was written after the death
 of 'Atā Ullah

Written in ordinary Nasta'liq

Not dated 19th century

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26, lines 15 size $9\frac{1}{2} \times 6, 5\frac{1}{2} \times 2\frac{1}{2}$

ترجمہ نابت سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A. H. 41 = A. D. 661) famous Qasidah in praise of the Prophet

Translator Muhammad Ja'far محمد جعفر

Beginning —

نقل کرده اند روای نعات که کعب و بنییر هر دو پسر زهیر بن ابی

سلمی مرنی از مقام خویش بیرون آمده الیم *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qasidah. The first Arabic *Bayt* begins thus on fol. 4^a

نابت سعادت سلمی الیوم متحول الیم ابتدا کرد سخن مرق و عسقا

مہربانی و شفقت طلب نماید 'ز حضرت ندویه الیم

In the concluding lines it is said that Muhammad Ja'far translated this Qasidah by order of Shâh Muhammad ul-Ja'fari

Written in ordinary Indian Ta liq

Not dated 19th century

No. 921.

foll. 83, lines 15, size $9\frac{1}{2} \times 6 \cdot 7 \times 4$

شرح قصیدہ حمیرہ

SHARH-I QASĪDAH-I HIMYARĪYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muhammad bin Zayd bin Rabi'at ul-Himyarî's (d. A. H. 179 or 171 = A. D. 795 or 787) famous قصیدہ حمیرہ, also called قصیدہ حمیرہ, composed in praise of the Prophet and his family.

tion, French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp 127-148

For other Persian commentaries on *Burda* see Ethé, *India Office Lib Catalogue*, Nos 2647-2652

The present commentary is preceded by an introduction on the metre of the *Burda* and begins on fol 3^b with the first *Bayt* of the *Qasida*. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq

Dated 28 Safar, year not given, apparently 17th century. The original folios are placed in new margins.

Scribe محمد قاسم

No. 923.

fol 168 lines 17, size $8\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

شرح قصیدہ بردہ

SHARH-I QASĪDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būsiri's *Qasidāh*.

The work begins at once with the commentary on the first Arabic *Bayt* thus —

ایمن تذکر جبران الم انجوهر - التذکر یاد اوردن الحار خمسایہ

التجیران جمع دی حدارید سم درجحت است در بادیه یا اسم موعظ النہ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word المعنى or المعنى; then follows a grammatical explanation, called التصريف, then a syntactical explanation, called النحر, then a paraphrase introduced by the word مکتوب, then a detailed mystical explanation of the *Bayt* called الکتاب, and finally a general summing up, termed الحاصل.

Written in minute Nasta'liq with occasional marginal notes.

Not dated, 18th century

No. 924.

foll 41, lines 15, size $9\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصیدہ بردہ

SHARḤ-I QASĪDAH-I BURDAH.

Another Persian commentary on Būsīrī's Qasidah

Commentator : Nizām ud-Dīn ibn Muhammad Rustum bin
 'Abd ullah ul Khujandi ul Aminābādī بن محمد رستم بن
 عبد الله الخجندی بن الامینادی

Beginning —

نمای بی انتها و سپاس ندیاس برای صانع علم فرد و مدیم

In the preface the commentator tells us that he at first wrote
 an Arabic commentary on the Burdah and then the present in
 Persian

The author quotes verses from several poets, the latest of
 whom is Urfi who died in A H 999 = A D 1590

The meanings of detached parts of the Arabic *Bayts* are given
 first, and finally the substance

Written in fair Ta'liq

Not dated, 19th century

Scribe حرر "نه

No. 925.

foll 44, lines 21, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

شرح قصیدہ بردہ

SHARḤ-I QASĪDAH-I BURDAH.

Another Persian commentary on Būsīrī's Qasidah

Beginning —

قال السیثم الامام الفاضل العلامة شرف الدین ابو عبد الله محمد بن

سعید الفویضی النخ *

The name of the commentator is not given anywhere and the
 work begins at once with the commentary

The Arabic text, written in bold Naskh, is followed by an
 elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase There is a lacuna on fol 40^a indicated by the following note : در این مقام یک ورق نیست

Written in ordinary Indian Ta'liq, with occasional marginal notes

Dated 3 Jumâdâ I, A H 1205

Scribe محمد

No. 926.

fol 112, lines 19, size $7\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

شرح تصنیف برده

SHARH-I QASÎDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûsirî's Qasidah-i Burdah.

The MS opens abruptly thus —

..... الامثال مستحون و مراحم کوناگون از کتب

حمول احرام جلال بسته متوجه درگاه اله *

The commentary opens on fol 12^b with the first *Bayt* of the Arabic, thus —

امن تذکر جبرین ندی سام اله التذکر یاد کردن و یاد آوردن حار

همسایه حیوان جمعش در صاحب سلم اله *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المقودات, then follows the grammatical and syntactical explanation, introduced by the word حامل الفعوی, and finally a general summing up, حامل التلوی.

The MS breaks off in the middle of the ترکیب of the Arabic *Bayt* معاربه هم احتمال مسل عنهم مصادمهم with the following words
و مثال احتمال سداند است و عدم نافر و افعال و اس حصال در

The MS. is damaged and pasted over with patches throughout

Written in ordinary Nasta'liq

Not dated, 18th century

No 927.

fol. 356, lines 19, size $9\frac{1}{4} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

شرح دیوان: علی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib

Commentator Husayn bin Mu'în ud-Dîn ul-Mavbuđî حسن بن معین الدین المصبودی

Beginning —

سپاس سعادت الدنیا و سکر عذابت الدنیا معبودی را که اعلام ندوب
ولایت الهی *

Husayn Maybuđi who adopted the poetical *nom de plume* Mantiqî, was born, according to Sâm Mirzâ's Tuhfat-i Sâmî, in Mavbuđ a village in Yazdajird. [The correct reading is Maybuđ, and not Mavbuđ or Maybud as generally accepted by modern writers. The author of the Ansâb (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place: *بقعة المنمنمة و سكنى البلاد الموحدة و فى احدها الدار المحمدية* و هو المنقوطة بالنسبة من احدها و سمى البلاد الموحدة و فى احدها الدار المحمدية و هو المنقوطة بالنسبة من احدها و سمى البلاد الموحدة و فى احدها الدار المحمدية. He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâni, who was born, A H 830 = A D 1426 and died A H 908 = A D 1502 (see Habib-us-Siyar, vol. iii, juz 1, p. 111). Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwini's Lubb-ut-Tawârikh (see No. 469) was put to death A H 910 = A D 1504, at Yazd, by the order of Shâh Ismâ'il Safawî (A H 907-930 = A D 1502-1524). The author of the Riyâd-ul-'Ulamâ says that Husayn died in A H 912 = A D 1506. See also Raudât-ul-Jaunât, p. 258. Some others place Husayn's death in A H 904 = A D 1498, which seems improbable. See also Habib-us-Siyar, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj Khalî, vol. ii, p. 499 and vi p. 471. His philosophical treatise *حکام گیتی* is noticed in Rieu ii, p. 812.

For the Arabic Dîwân of 'Alî with its full title *انوار العقول* see the Arab Cat. of the British Museum, *من کلام وصی الرسول*.

p 276 G: Flügel 1, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by Mustaqimzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A H 1253

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called فواتح on account of which the work is generally called فواتح مبدئى. كتاب - وابع او مبدئى. The seven sections are as follows —

* *Fâtihah* I, on the true path followed by the elect, fol 3^b

* فاتحه اولی در بیان راه راست که سلوک اصحاب است

Fâtihah II, on the essence of God fol 13^b

* فاتحه دایده در ذات خدا بقدر و تعالی *

Fâtihah III, on the names and attributes of God fol 21^b

* فاتحه دایده در اسماء و صفات *

Fâtihah IV, on "the greater man" or the macrocosm, fol 30^b

* فاتحه دایده در انسان کبیر *

Fâtihah V, on "the lesser man" or the microcosm fol 46^b

* فاتحه دایده در انسان صغیر *

Fâtihah VI, on prophecy and saintship, fol 69^a

* فاتحه دایده در نبوت و ولی *

Fâtihah VII, on the virtues and prerogatives of 'Alî, and the history of his life, fol 77^a. A commentary on this seventh *Fâtihah*, by Qulam Husayn bin Hidâyat 'Alî Khlîfâ Tabâtâbâ'î is noticed under No 1319. Beginning of 'Alî's *Diwân* and the commentary, on fol 99^a

الدس من جهة التمثال اکما : در شمس آدم و الام حواء

مفهوم تعریف اشاده است به تعیین و تمدد معنی در ذهن سماع و حروف که نور سیویه لام و نور حلیل محمول همرة و لام است *

In the conclusion the commentator says that he completed the work in Safar, A H 890, the year 406 of the Jalâli era (= A D 1485)

In the preface the commentator explains the following abbreviations used in the work —

ش = شارح (i.e. the commentator Mavbudî)

شمع معنی الدس من عربی = شمع

د = محمود (i.e. Mahmūd Shābistārī, the author of the *Gulshan-i Râz*)

حافظ شیراز = ط

مکتوبی مولوی روم = می = مٹ

اس الفارص = ص

For other copies of the commentary see Rieu i, pp 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabī' I, A.H. 928

No. 928.

fol. 392, lines 19 size $10 \times 6\frac{1}{2}$ 7×4

The same

Another copy of Husayn Maybudī's commentary upon the *Diwān* of 'Alī, beginning as above —

سیاس سعادت اساس الم *

Fātiḥah I on fol. 3^b, II on fol. 15^a, I II on fol. 23^a IV on fol. 31^b V on fol. 48^a, VI on fol. 59^a, VII on fol. 77^b

The commentary with the text begins on fol. 98^b

The text is written in red

Written in good Naskh, with copious marginal notes

Not dated, 16th century

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246, lines 20, size $9\frac{3}{4} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

The same

Another copy of Husayn Maybudī's commentary upon 'Alī bin Abū Tālib's *Diwān* beginning as usual

The commentary begins on fol. 69ⁱ.

Written in ordinary Naskh. Occasional notes on the margins

The MS. ends with a *Farmān* by Sultān Husayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi',

Beginning —

چون طرہ مسکین احمای سنت پدست عدا روزگار دوات ما گشته

الم *

Written in fair Nastâliq
Folios are mounted on new margins
Not dated, 17th century .

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy

No. 930.

fol 275, lines 25, size 8×5 $6\frac{1}{2} \times 3$

The same

Another copy, with the usual beginning The commentary begins on fol 73^a

Written in a learned Nasta'liq slightly inclined to Naskh
Foll 1-22 are written in clear Nasta'liq, in a later hand

Not dated; 17th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy

No. 931.

fol 282, lines 15, size $10\frac{1}{2} \times 6$, $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

.Vol I Beginning as usual The commentary on 'Alî's Diwân, begins on fol 157^a

No. 932.

fol. 414, lines and size same as above

Vol. II or continuation of preceding copy,

Beginning —

خطاب به امیر المومنین عثمان عليه التحية و الرضوان - فان كُفيت

الشورى ملكه او ورحم الله

Both the volumes are written in fair Naskh by the library scribe Mahmûd 'Âlam of Bihâr

Dated A H 1339

No. 933.

toll 8 lines 7 size $8\frac{1}{2} \times 6\frac{1}{2}$, $5 \times 2\frac{3}{4}$

(صد پند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts

Beginning -

الحمد لله رب العالمين و الصلوة و السلام ... پیر هرات نور الله

فهره میفرماید *

It would appear from the preface that these counsels were addressed to Khwājah Nizām ul-Mulk Tūsī خواجه نظام الملک طوسی (born in Tūs A.H. 408 = A.D. 1017 d. in Nahāwand, A.H. 485 = A.D. 1095) the celebrated Wazīr of Sultān Alp Arslān by the Pīr of Harat پیر هرات. This Pīr of Harat is evidently identical with the famous saint Khwājah 'Abd U'llah Ansārī (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pīr-i Ansār. See Riyāḍ ush-Shu'arā Nafahāt, etc., see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled بند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, بند نامه or نصیحت نامه are noticed by Flügel, in, pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasīr-ud Dīn Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated, A.H. 972

کمال الدین محمود بن حلال الدین حوافی

No. 934.

fol 131, lines 11, size $8\frac{3}{4} \times 5$, $5\frac{1}{2} \times 3$.

وصابای نظام ملک

WISÂYĀ-I NIZĀM-UL-MULK.

. Counsels of the famous Wazîr Nizâm-ul-Mulk addressed to his eldest son Abul Muzaffar 'Alî Fakhr-ul Mulk, relating to the duties and responsibilities of wazirate

Beginning —

شرایف حکمداد ادشاهی را که انساب و خبر دین بدظام ملک

• ار حکمت کامله اوسب الم •

Nizâm ul-Mulk, the celebrated Wazîr of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Sabbâh in A H 485 = A D 1095 His son Fakhr-ul-Mulk to whom the counsels are addressed, was at first appointed Wazîr by Barkyârûq in A H 488 = A D 1098 and later on by Sanjar, and was assassinated like his father in A H 500 = A D 1106

It has been shown by Dr Rien (p 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books as well as from traditions handed down to his family which descended from Nizâm-ul Mulk

For further particulars see Randat us-Satâ, vol iv p 61, Habib-us Sivar, vol ii juz 4 p 51 Melanges Asiatiques, vol vi, p 115, Elliot, Hist of India vol ii, pp 485-504 See also this catalogue, No 16

The work is divided into a *Muqaddimah* and two *Fasl*, as follows

Muqaddimah — Account of Nizâm ul-Mulk, on fol 7^a

Fasl I Dangers of the wazirate, fol 17^a

Fasl II Rules and duties of Wazîrs, fol 59^a

On the title-page the work is wrongly styled as Dastûr-ul-Wuzarî دستور الوزار (by Nâsihi) which is frequently referred to in the text

A very correct and beautiful copy written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân

Not dated, apparently 17th century

No. 935.

fol 446 lines 19 size $12\frac{1}{2} \times 9, 10 \times 5\frac{1}{2}$

شرح معامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular *Maqâmât* of Abû Muhammad Qâsim bin 'Alî bin Muhammad ul-Harîrî ابن محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men

Harîrî, who was born at Basrah in A H 446 = A D 1054 and died in A H 515 or 516 = A D 1121 or 1122, wrote the Arabic original on the model of the *Maqâmât* by Badî-uz-Zamân ul-Hamadâni (d A H. 368 = A D 1007) For Harîrî see Ibn-i Khalkân, vol 1, p 458, Brockelmann, vol 1, p 276

The name of the commentator is not given, and the work begins at once with the commentary thus —

شروع میکنم من بلام حدائی که بحسایدده اسب فی الصراح
رحمن رحیم بخشایدده الم *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found

1, on fol 14^a, 2, on fol 23^a, 3, on fol 30^b, 4 on fol 38^a, 5, on fol 46^a, 6, on fol 53^b, 7, on fol 64^a, 8, on fol 71^b, 9, on fol 77^b, 10, on fol 87^b, 11, on fol 95^b, 12, on fol 102^a, 13, on fol 111^a, 14, on fol 119^a, 15, on fol 123^b, 16, on fol 134^a, 17, on fol 142^a, 18, on fol 150^b, 19, on fol 165^a, 20 on fol 176^a, 21, on fol 182^b, 22, on fol 193^a, 23 on fol 203^a, 24, on fol 217^a, 25, on fol 229^a, 26, on fol 237^b, 27, on fol 247^b, 28 on fol 262^a, 29, on fol 269^b, 30, on fol 285^a, 31, on fol 293^b, 32 on fol 301^b, 33, on fol 319^a, 34, on fol. 326^b, 35, on fol 333^b, 36, on fol 336^b, 37 on fol 343^a, 38, on fol 349^a, 39, on fol. 352^b, 40, on fol 359^a, 41 on fol 367^b, 42, on fol 371^a, 43, on fol 377^a, 44, on fol. 388^a, 45, on fol 399^b, 46, on fol 405^a, 47 on fol 415^a, 48 on fol 422^b, 49, on fol 428^b, 50, on fol 436^a.

Written in careless Ta liq

Dated, A H. 1263.

Scribe محمد محسن واد سد شجاعت علی گیلانی بهاری

No. 936.

fol. 320, lines 19, size $10\frac{1}{4} \times 6\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{2}$

شرح مقامات حریری

. SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are

... بطیعه گوید و طایف جمع نوریده بالقاع و کسر راء

مذقوطة الح *

The concluding words are

• مقدار روزی را که بسنده باشد و نمی یابم توشه دامن خود انیم *

Written in ordinary Ta'liq

Not dated 19th century

No. 937.

fol. 86 lines 11-17, size $13\frac{1}{4} \times 8\frac{1}{4}$, 9×6

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style in imitation of the Arabic works *Maqâmât-i Badi'-i Hamadânî* and *Abul Qâsim Harîrî*.

Author Qâdî Hamîd ul-Dîn Abû Bakr Balkhî قاضی حمد الدین ابونکر بلخی

Beginning —

• الحمد لله الذي شرفنا بالعلم والرسوخ وعرفنا بالدين الحق *

The author a judge and an eminent poet of Balkh, died, according to *Ibn-ul Afîr Kamil* vol. xi, p. 207, in A.H. 559 = A.D. 1163.

A full account of the author and the work is given in *Rien* ii, p. 747. See also *Hâj Khâf* vol. vi, p. 57, *Mélanges Asiatiques*, vol.

in p 557, Copenhagen Catalogue, p. 30 The author wrote the work in A H 551 = A D 1156 Printed in Cawnpore, A H 1268

It is divided into twenty four *Maqâmât*

Written in ordinary Nasta'liq with copious marginal and inter-linear notes

Dated 26 Dûlqa d, A H 1263

Scribe راج آرام

No. 938.

foil 273, lines 12, size $4\frac{1}{2} \times 2\frac{3}{4}$ $3 \times 1\frac{1}{2}$

اخلاق نامری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics

Author Nâsir-ud-Dîn Muhammad bin Muhammad ul-Hasan ut Tûsî, نصر الدین محمد بن محمد الحسن الطوسی

Beginning —

حمد محمد و مدح محمد بنی حضرت مالک الملکی ناسد الم

Nâsir-ud Dîn Tûsî the distinguished philosopher and astronomer, was born at Tûs on 21 Jumâdâ I A H 597 = A D 1201 and died at Bagdâd 18 Dullujjah, A H 672 = A D 1274

We learn from the preface that the author based the work on the Arabic work طهارة النفس by Abû 'Alî Ahmad bin Muhammad Miskawayh (d. A H 421 = A D 1030) and wrote it at the desire of Nâsir-ud-Dîn bin Abd-ul-Rahîm bin Abi Mansûr who was the governor of Quhistân under the Isma'îlî prince 'Alâ-ud Dîn Muhammad (d. A H 653 = A D 1255), and died shortly after A H 655 = A D. 1257) The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A H 633 = A D 1235 Two prefaces to the work are known to exist, an earlier one, in which the work is dedicated to the aforesaid Nâsir-ud Dîn (see the Brit. Museum copy in Rieu n. p. 856^b, and the Cambridge copy. Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405 Rieu n, pp. 441 and 856, Rieu, supplement p. 107 W. Pertsch, Berlin Cat. pp. 49 and 107, Ethé, Bodl. Lib. Cat. Nos. 1435-1443, Ethé India Office Lib. Cat.

Nos 2155-2172; Fleischer, Dresden Cat No 343, E G Browne, Cambridge Cat, pp 205-207, Rosen Persian Mss, p 290, Rehatsek, Catalogue raisonné, p. 216 See also Hâi Khâl vol 1 pp 205 and 287, Habib-us-Sivar, vol iii, juz 1, p 60, Kashf-ul Hujub, p 32, A Sprenger in Z D M G. xiii, pp 539 and 540, H Ethe, Neupersische Litteratur, pp 348 and 349 An anonymous commentary on the work is noticed in Ethe, Bodl Lib Cat No. 1443. Editions Bombay, A H 1267 Calcutta, A H 1269, Lucknow, A H 1286, Lahore, A D 1865

Written in small Nasta'liq on gold sprinkled paper

Not dated, 17th century

The folios are mounted on new margins

No. 939.

foli 185, lines 18, size $7 \times 3\frac{1}{2}$, $5\frac{1}{4} \times 2$

The same

Another copy of the Akhlâq-i-Nâsiri, beginning as above The last folio is missing

A very correct copy with marginal emendations and notes Written in a learned Nîm-Shikastah hand with an illuminated but faded head-piece

Not dated, 18th century

No. 940.

foli 141, lines 20, size 10×8 $7\frac{1}{4} \times 4\frac{1}{2}$

شرح اخلاق نامری

SHARH-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsiri, beginning without any preface —

فولہ حمد و مدح و بعد از ایمہ تعبیر اندک کہ اشتقاق حمد

! حمدۃ است الہی *

The name of the commentator does not appear anywhere in the text The colophon runs thus —

تمام شد دعویٰ اللہ تعالیٰ شرح کتاب اخلاق نامری *

A portion of this commentary is noticed in Ethé, Bodl. Lib.
Catalogue No. 1443

Written in fair Nasta'liq

Not dated, 19th century

No. 941.

fol 105, lines 16, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{4}$.

حدائق اللغة

HADÎQAT-UL LUGÂT.

A glossary on Nasir-ud-Dîn Tûsî's Akhlâq i Nâsiri

Author Muhammad Sa'd محمد سعد.

Beginning —

حمد كثير و شكر خارج از حد و تكبير الين حصص خالقى باشد

* النعم

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Hâjib's الشايد (see No 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows —

Part I Meanings of single words, arranged according to the first and the last letter, fol 2^b

Part II Explanations of the Quranic verses, Hadis, sayings of great men and poets, fol 86^b

A few lines are wanting at the end and the copy breaks off with the following words —

جمع مدكر غايب مضارع معلوم بفاعل عمارت بكسر عين

Written in ordinary Ta'liq

Not dated 19th century

No. 942.

foll 88, lines 11, size $8\frac{1}{4} \times 6$, $5\frac{1}{4} \times 3\frac{1}{4}$

معناح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsirî

Author 'Abd-ur Rahîm ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûrî
عبد الرحمن ابن عبد الكريم عباسى برفانپوری

Beginning —

حمد حکیمی کہ اکثر اصطلح عالم و مواضع بدی آدم ساری احصاء

افکار النعم

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsirî, 'Abd-ur Rahîm collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Nasir-ud-Dîn Tûsî himself and from which Tûsî gave lessons. Of this copy Abd-ur Rahîm secured a transcription, which he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A H 1085 = A D 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows —

Part I Meanings and explanations of words and phrases used in the text arranged according to the first and the last letter, fol 5^a

Part II Explanations of the Quranic verses Hadîs, sayings of the Caliphs, philosophers and poets fol 71^a

Written in ordinary Indian Ta'liq

Dated 21 Sha bân, A H 1229

No. 943.

fol 81, lines 21, size 11 × 7. 7½ × 4½

ذخیره الملوك

DAKHÎRAT-UL-MULÛK.

A work on ethics and politics

Author Mir Sayyid 'Alî bin Shihâb-ud-Dîn bin Mir Sayyid
Muhammad ul-Husaynî of Hamadân, میر سید علی بن شہاب الدین بن
میر سید محمد الحسنی الهمدانی

Beginning —

حمد سیار و بدای بی شمار حصرت ملکی را کہ اسد معاش سگان
ملک دبوی را نہ بھند مانون سدسب الم *

The author Sayyid 'Alî Hamadani, known as 'Alî II, who was
born A H 714 = A D 1314 and died A H 786 = A D 1374, has already
been mentioned at some length under No 150 in this catalogue

The *Dakhîrat-ul-Mulûk* is divided into ten *Bâb* as follows —*Bâb I.* on faith fol 2^a

باب اول در شرایط احکام ایمان و لوازم کمال آن کہ سب نجات بندہ
اس از عذاب اندی و وسیل وصول او بدوام لذات یعم
سرمدی *

Bâb II. on the duties of man, fol 6^a

باب دوم در ادای حقوق عمودی *

Several folios are missing after fol 14, and the latter portion of
the second *Bâb*, and the early portion of the third (باب سوم در مکارم)
are wanting (احسان و حسن حل)

Bâb IV. on the rights and duties of parents, wives, husbands,
children, etc., fol 16^a

باب چهارم در حقوق والدین و روجه و زوج و اولاد و عید و افارب و اصدق *

Bâb V. on the rules of government, rights and duties of sub-
jects, etc on fol. 24^b

باب پنجم در احکام ولایت و سلطنت و امارب و حقوق رعایا و شرایط حکومت
و خطر عہدہ آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol 34^b

باب ششم در شرح سلطنت معدوی و اسرار خلافت انسانی و کفایت
سیاست روحانی و اطلاع در صلاح و مساد مملکت جسمانی
و مشابیه تصاریف ولایت حسن نامعدیه از ار خلافت نفسی
الهم

Several folios are again missing after fol 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب ششم در بیان) is wanting (امر معروف و بهی منکر)

Bâb VIII, on gratitude and contentment

باب هشتم در بیان فضل شکرو منافع *

Bâb IX, on forbearance fol 57^b

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness fol 69^a

باب دهم در مذمت کبر و عتد و فضیلت تواضع و عفو که آن
از آفات و لوازم امور حکمت و امن است ؛ اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کفایت از آن *

The contents of the work have been stated by Hâj Īkbal vol. iii, p 329, *Ethé*, Ind. Office Lib. Cat. No 2176. See also *Rum* ii, p 447, G. Flugel, iii, p 284, W. Pertsch, Berlin Cat. p 17, No 5, and pp 321-323 *Ethé*, Bodl. Lib. Cat. Nos. 1451-1453, Stewart Cat. p 50. Lithographed in Lahore 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A. H. 968

No. 944.

foll 169, lines 12; size $10 \times 6\frac{1}{4}$, $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLÂQ-I MUHSINÎ.

An exceedingly valuable copy of the famous work on ethics

Author Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حُسن بن علی الواعظ الکاشفی.

Beginning —

حضرت بادشاه علی اطای عرب کلمته الی *

Husayn Kâshifî, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year $\text{A H } 900 = \text{A D } 1495$, in which it was completed, and not $\text{A H } 907 = \text{A D } 1500$ as wrongly asserted by W. Pertsch Berlin Cat p 308. It is divided into forty chapters enumerated in Ethc, Ind Office Lib Cat No 2188.

For other copies see Rieu ii p 443, E. C. Browne, Camb Catalogue, pp 207 and 208, Ethc, Bodl Lib Catalogue, Nos 1460-1462, Ethc Ind Office Lib Catalogue, Nos 2188-2200, etc, etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol 1 Calcutta, 1809, and in the 'Classic Selections,' vol 1. Other editions Calcutta, 1809, 1850, Hertford, 1823 and 1850, Lucknow, 1862 and 1869, Cawnpore, 1888. English translation by H. G. Keene Hertford, 1851. A Turkish translation under the title انس العربی was made by Pir Muhammad 'Azmi bin Pir Ahmad bin Khalil of Brussa in $\text{A H } 974 = \text{A D } 1566$ see G. Flugel, iii, p 308, Fleischer, Leipzig, Cat, p 458, Krafft, p 187, W. Pertsch, No 93, and Berlin Turkish Cat pp. 169 and 170, extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit,' etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus —

کتنه العدد العفیر العفیر المدب محمود بن سلطان علی القریبی
..... فی شهر رجب المرجب سنة و تسعمائة *

No. 945.

fol. 140, lines 16; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muhsinî, beginning as usual.

Written in a careless Indian Ta'liq.

Dated Dulqa'd, A H 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

fol. 173 lines 17, size $9 \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3$

The Same

Another copy of the Akhlâq-i Muhsinî beginning as above.

Written in fair Nasta'liq, with an illuminated but faded head-piece

Dated, Balkh, 11 Shawwâl, A H 1113

Scribe حاجي عبد العزیز بن ملا محمد زمان بن ملا صافی بن حاجي عیسیٰ

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwûrshîd Nawwâb of Patna are found at the beginning and end of the copy

No. 947.

fol. 158, lines 15 size $8\frac{1}{2} \times 1\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

The Same

A copy of the Akhlâq-i Muhsinî, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins

• Not dated; 19th century

Scribe عدد الرسول.

No 948.

fol 383, lines 11, size $10\frac{3}{4} \times 5\frac{3}{4}$, 7×3

نفايس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects

Author 'Abd-ul- Latif ul-Munshī, Nazil ul-Haramayn عبد اللطيف المنسى نزيل الحرمين

Beginning —

حمداً للمولى العادل الذى لا شىء له ولا معادل تعاليت آلاؤه و بواله

نعمارة الم *

The full title of the work as given on fol 115^b, is نفايس الكلام میران نادل شاه بن مبارکشاه بن عادل شاه الغاروى القرشى و عرائس الافلام
is called on fol 46^a = Mirân 'Âdil Shâh bin Mubâarak Shâh bin 'Âdil Shâh ul-Fârûqî
This king is identical with Râjah 'Alî Khân Fârûqî, (A H 984-1005 = A D 1576-1596), the eleventh king of Khândîsh (see Bugg's Muhammadan Power in India, vol iv p 321), who, according to our author, ascended the throne on Monday, 20th Rabi. I, A H 984 = A D 1576

There are no special subdivisions of the work, but each topic is introduced by the words نفايس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart and which he recited in the *Tarâwih* prayer of Ramadân, A H 989 = A D 1581 (see fol 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النور of Mulla Mu'in-ul-Miskîn (see No 486)

The contents of the work may be summarized thus --

Noble qualities of the king his justice, fol 34^a

Praise of Burhân-pûr, fol 47^a

Death of Mirân Shâh (A H. 984 = A.D. 1576), fol 49^a

Coronation ceremony of the king, fol 64^a

The names of the persons who took prominent part in the Coronation ceremony are —

خواجہ حسین ار اولاد خواجہ معین - روح اللہ لاری - سند محمد البخاری
سید محمد - سند مصطفیٰ دہلوی - شیخ ابراہیم بروہی بغدادی الدین احمدی
- سید بہول - سند ابراہیم بیکری - شیخ بوہان ابن شیخ محمد موب - فاروقی
عبد العکرم بن - عبد الکرم شہار - سید بہول also spelt on the margin as
شیخ - سند راح بخاری - شیخ بوہان نعمان شیخ ابوہی حصر - شیخ ناحس
فامی - فامی عبد العزیز - فامی کدر محمد - نعمان مدرس - یوسف بنگالی
شیخ احمد محمدی and سید محمد بن وحید الدین - روح اللہ دکھنی

There is a lacuna after fol 82^a

Meaning of the word *Wazir*, fol 105^a

On the excellence of *Khilafat*, fol 116^b

On *Imâmat* *Khilâfat* and sovereignty, fol 123^v

The *Khilâfat* of the four early *Khālifas*, fol 125^b

The *Khālifas* of the Umayyide dynasty fol 160^b

The twelve *Imâms* fol 162^b The name of each *Imâm* is followed by his *Kunya* or title, the date of his birth, the period of his *Imâmat*, his death, period of his age his issues (male and female)

The necessity and qualifications of *Imâms* and *Khālifas* and obedience to them, illustrated by numerous quotations from *Hadis*, sayings of eminent *Ulama* and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol 168^b-352^a

Conclusion, fol 352^v The work concludes with a collection of forty *Hadis* on 'Justice' with Persian paraphrase

On fol 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A H 984 = A D 1576

بہد و ہستاد و بہار از حد د
رہ کہ این اسخہ عالی خطای
یاب زہم از مدد حبس داک
رونی و توب ترین لوح خاک

This date, A H 984 has thrown us into some confusion, because on fol 37^a and in several other places we find the date A H 989 in connection with the king's learning the *Qurân* by heart and reciting it

Some folios are missing and some misplaced

The following note, probably in the handwriting of the author, is found on the title page

بغیر کلام و عرایس الافلام - مما علی جمعه و تصدیقه واعتنى بذالیه
و تصدیقه اضعف عدل الله بنية و حرماً و اموالهم معصية و حرماً بربل الحرمین
السریعن و المذمتی بالانساء الی المحتلن المذعن عد اللطیف المنسی
اورده الله سوار امتثاله و اصد عن مصادر عصیانه آمن امن لا ارضی
بواحدة حتی اضعف الله الف آمداً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radaulî, says that he studied the book in A H 1236

Written in fair Nasta'liq

Dated, A H 991.

Scribe محمد بن شیخ عبد الله الصدیق

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radî-ud Dîn Ahmad bin Mahmûd us-Samarqandî. This assertion seems to have been wrongly based on the statement of Hâj Khal vol vi, p 365 who mentions a work of the same title on ornate prose by Radî-ud-Dîn Samarqandî, popularly called حساب

No 949.

fol 160, lines 10 size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$

اخلاق منصورى

AKHLÂQ-I MANSÛRÎ.

A work on ethics and politics

Author Gıyâs, popularly called Mansûr غیاث مشهور بـ منصور

Beginning —

حمد بیکد ... احذیرا کہ جر و بیسب احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصورى and also اخلاق غیاث منصورى

The author Mîr Gıyâs-ud-Dîn Mansûr was the son of the eminent philosopher Mîr Sadr-ud-Dîn Muhammad Shîrâzî (b A H. 828 = A.D. 1424, d. A H 903 = A.D. 1497), the founder of the Madrasah-i Mansûriyah at Shîraz and author of several works enumerated in the Majâlis-ul-Mu'minin, fol 412^b Gıyâs-ud-Dîn held for some time the influential post of Sadr under Shâh Tahmâsp (A H 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Muṭahid Shaykh* 'Alī bin 'Abd ul-'Ālī, and returned to Shirāz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz. —

- (1) حكمة الكلام قسم من كتب محمد متصدی رد افانيل حكمة الاسلام عربي
- (2) معانيات ميان والد خود مير صدر الدين محمد و ملا جلال الدين محمد
- (3) دواني در حواشي انسان بر شرح
- (4) معانيات ميان انسان در حواشي اوائل شرح مختصر اصول عصدي
- (5) شرح بر كتاب هنادل الانوار
- (6) شرح بر رساله انبأ واحد بدر خود
- (7) تعديل المنراي بر منطق ده خلاصه منطق سفاست
- (8) معيار الاوكار كه خلاصه تعديل المنراي است
- (9) لوايح و معاني در جمله در معادلات كتاب نفعه سامي
- (10) تجريد در حكمة
- (11) رساله در معرفت فله
- (12) معالم السقا در طب
- (13) شافيه (مختصر معالم السقا)
- (14) كتاب صغير در فله
- (15) حاشيه بر الهيات سقا
- (16) حاشيه بر شرح اشارات
- (17) حاشيه بر شرح حكمة الهس
- (18) رساله در باب خلاصه فريد ارشد مير صدر الدين محمد
- (19) خلاصه القلبيص كه اختصار كتاب بلخيص معاني و بيان است
- (20) رد بر حاشيه شمس علامه دواني
- (21) رد بر حاشيه بهديت مسار اليه
- (22) رد بر اصولح العلوم مسار اليه
- (23) رد بر رساله روراء مسار اليه

- (24) رساله در تحقیق جهات
 (25) رساله مشارق در ادبات و احب
 (26) The present work
 (27) حاشیه بر اوایل کشف
 (28) مقامات العلویین
 (29) کتاب در تصوف و اخلاق که باسم فرید ارحمد خود مر سرف الدین علی نوشته -
 (30) رساله قانون السلطنت
 (31) یاص الرضوان
 (32) کتاب اساسی در علم هندسه

The author of the *Majalis-ul-Mu'minin*, who enumerates the above works, fol. 413^b, says that he saw all of them except the last two

The work is divided into two *Mujallah* —

- Mujallah* I, on fol. 3^b در بیان ماضیت انسان و اشارت بطریق نیل
 سعادت دو جهان (تعلیه four in)
Mujallah II, on fol. 95^b در تمدب اخلاق و کنیت سلوک با
 خلایق حلاق (تعلیه three in)

For other copies see Rieu II, p. 826^a, G. Flügel, vol. III, p. 292; *Fahrbücher*, vol. 81, and *Anzeigebblatt*, p. 29

There are many worm holes towards the beginning of the copy and the contents in many places are illegible

Written in beautiful *Nasta'liq*

Dated, A. H. 1010

No. 950

fol. 146, lines 17, size $7\frac{1}{2} \times 4\frac{1}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$

معادن الجواهر

MA'DJIN-UL- JAW ÂHIR.

A collection of anecdotes written in the style of Sa'di's Gulistân

Author Mullâ Tarzî ملا طری

Beginning —

جهان جهان ندایس جهانداران سرد که رایات جهانگیری فرمان یزیدان

والاشکوة الخ *

The work written for, and dedicated to Jahângir, was composed in A H 1025 = A D 1616, expressed by several chronograms at the end

The present MS comprises the shorter redaction of the work in seventeen *Bab* (see fol 5^a). The fullest redaction in twenty-two *Bab* and a *Khâtimah* is noticed in Ethé India Office Lib Cat. Nos 793-795 Comp Rieu, iii, p 1038, J Ascher, p 60, Ethé, Bodl Lib Cat Nos 464 and 465

The seventeen *Bab* are enumerated thus at the beginning —

باب اول در بیان درجهٔ نبیات و قدرت و تصرفی که آن رندهٔ الهی

معنوی است *

باب دوم در عسق و محبت که سبب رصال و محاربت حقیقی است *

باب سوم در بیوفائی و دغیبی و نادانیش آن *

باب چهارم در فضیلت دیانت که سبب برآفت ایمان و رجوع به ذات عدو

و ایمان است *

باب پنجم در وفا و حقیقت نبوی *

باب ششم در نایدانش تهم و افترا *

باب هفتم در داد گسترش و عدل پروری *

باب هشتم در فضیلت توکل و فناء و عبادت *

باب نهم در فضیلت اکل حلال و صدق معال *

باب دهم در بیان استعلائی ایردی که آستین او می اسفاد بر خرفه پوشی
که بانی دایمان زیاده کسده سر از گردان عجب بر
می آرد *

باب یازدهم در بیان بخشایس الهی در ناره سرگستان دادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طغی آدمی را با آب عم سرشته اند و رم الم
بر لوح حسن او نوشته و بخم مصائب برور اول در مررع
وجود او کسته *

باب سیزدهم در مذهب فقر و اضطراری *

باب چهاردهم در بیان عجائباتی که از برده عیب ظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دانائی و رسائی اهل تدبیر *

باب هجدهم در پانداختن اندیشه تدا در حق مردم نگذا *

The work has been lithographed at Lucknow, 1876

Written in fair Nasta'liq.

Dated 7 Muharram, A. H. 1169

Scribe ثناء الله

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid
Khawrshîd Nawwâb are found at the beginning and end of the copy

The signature " Gore Ouseley " is found at the beginning of the
copy

No. 951.

fol. 451, lines 19, size $10\frac{1}{2} \times 6, 7 \times 3\frac{1}{2}$

معجوب القلوب

MAHBÛB-UL-QULÛB.

A collection of moral tales and anecdotes

Author Barkhwurdâr bin Mahmûd Turkman Farâhî, with the
poetical nom de plume Mumtaz بر خوردار بن محمود ترکمان فراهی متخلص
به ممتاز.

Beginning —

الهی بزرگی و حسب تراست سر اداری ملک و دولت تراست

The author, who flourished under Minûchîhr Khân's governorship of Mashhad (A H 1034-1074 = A D 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, II p 767

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos 800 802, W Pertsch, Berlin Catalogue, p 317. The work was printed in Bombay, A H 1268

Written in fair Na-ta'liq with an illuminated head-piece

Not dated, 19th century

No. 952

fol 172, lines 17, size 7 x 4 5 x 2½

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa di's Gulistân.

Author 'Avîz Ullah Husâm-ud Din ul-Banârasî حسام الله حسام

الدین الدارسی

Beginning —

ملک و ملک مر جان آفریدی را آمد گلستان گفتا از نسیم سپاس
او همیشه بهار است آلم *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa di's is. It is dedicated to Shâh Jahân (fol 10^a) who is highly eulogised in the preface. The date of composition, A H 1048 = A D 1638, is expressed by the chronogram سال گوهرستان (fol 14^b)

The seven *Gauhar* are as follows —

on fol 15^a گوهر اول در سیرت سلاطین و اعدای و حوائص عدالت و معار

on fol 61^a گوهر دوم در احاط بر گردن الهی و احوال اسنان

on fol 93^a گوهر سوم در آداب گفتار و فوائد حائوسی

on fol 103^a گوهر چهارم در سیرگی - ادب

on fol 149^b گوهر پنجم در فضائل خود و مروت و لطائف توابع و انکسار

on fol 125^a گوهر ششم در کسب دنیا و حسن و فنی آن

- on fol. 136^a. کوهی معلّم در سوانح عشق و حسن و اداء دلقربی
 on fol 157^b حاتمہ بعض الحکمہ العربیلت و من الموعظة العلیلت
 Written in learned Nīm Shikaštah Dated. Ramadān A H
 1116
 Scribe محمد معلم ازولي بهاری ولد شیخ عبد العی بن شیخ شهاب الدین
 Occasional marginal notes and emendations

No. 953.

fol. 361 lines 18, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{2}$

منهج اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the وصی or "Testament" of Imam Ja'far Sâdiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc

Commentator Muhammad bin Abû Turâb Gulistânah محمد بن ابو تراب گلستانه

Beginning —

روایح روح امرای حمدی کہ مسام صدسان ملاء اعلیٰ را سرگرم
 مظهره بسندج سازد الم *

According to Rieu 1, p 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضة of the famous Shī'ah doctor Muhammad bin Ya'qûb ul-Kalini's (A H 328 = A D 933) work کامی

The commentator with his full name Muzâ 'Alâ-ud Din Muhammad bin Abû Turâb Gulistanah ul-Husayni, was a disciple of Muhammad Bâqî Majlisî, and the author of a commentary upon the Nahj-ul Balâgat, entitled کلمات کلام الله الناطق حدائق الحقائق فی شرح کلمات کلام الله الناطق in twenty volumes (see Kashf ul Hujub, fol 52^b)

The date of completion of the work, A H 1031 = A D 1670, given at the end of Rieu's copy, is not found here

The work is mentioned in Kashf ul Hujub, fol 149^b See also Âsat Lab Hand 1st, p 1612, where a printed copy of the work is mentioned

Written in ordinary Ta'liq

Not dated; 19th century

The seals of Nawwâb Sayyid Vilâvat 'Alî Khân and Sayyid

Khawrshid Nawwâb are found at the beginning and end of the copy

No. 954

fol 412, lines 17, size 9 x 5, 6 x 3

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well known work on ethics

Author Mirza Muhammad Rafi' Wâ'iz Qazwini میرزا محمد رفیع واعظ قزوینی.

Beginning —

* دستم به ملامتی که سرحدل کاروان مدون معجزات تواند بود اله

Muzâ Rafi' ud-Dîn Muhammad, who flourished in Isfahân during the reigns of Shah 'Abbas II and Sulaymân of the Safawî dynasty, was also a poet of no mean distinction, and has left a *Diwân* in which he adopts the poetical title Wâ'iz (see Rieu II, p 697, and Ethé, Bodl Lib Catalogue No 1144). He died, according to the statement of the author of the *Riyâd ash-Shu'ara*, fol 463^v, shortly after the accession of Sultân Husayn (A H 1105-1135 = A D 1694-1722). See also *Majma' un-Nafa'is*, vol II, fol 516^v, *Narâ'ij-ul-Afkâr*, p 442, *Makhzan-ul-Garâ'ib*, vol II, p 987, *Kashf-ul-Hujub*, fol 1^b, etc.

The work is based on the Qurân and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl Lib. Catalogue No 1472 where the two *Bâb* are described). The present MS. comprises only the first *Bâb*, divided into three *Fasl*. For further particulars and other copies see Rieu II, p 826 and Supplement, p 109, Ethé, Bodl Lib Catalogue *loc cit*, Ethé, India Office Lib Catalogue, No 2213, E. G. Browne's Camb Lib Catalogue, p. 59, W. Pertsch, Berlin Catalogue, pp 312 and 313, G. Flügel III, p 293. The work has been lithographed at Teheran A H 1274 and Lucknow A D 1868. Both these editions contain only the first two *Fasl* of the first *Bâb* and fourteen sections of the third *Fasl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Urwân at the beginning.

Not dated; 19th century

No. 955.

fol 345 lines 19, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the first *Bâb* of Muhammad Rafi's *Abwâb-ul Jinan*, beginning as above

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes

Not dated, 19th century

A seal of Sayyid Safdar Nawwâb, Patna, is found at the top of the first page

No. 956.

fol 321, lines 19, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same

Another copy of the *Abwâb-ul Jinân*, beginning as usual

Written in ordinary Indian Ta'liq

Dated 4 Dulqa'd A H 1234

The seals of Nawwâb Sayyid Vilayat 'Ali Khân and Sayyid Khwushid Nawwab of Patna are found at the beginning and end of the copy

No 957.

fol 139, lines 21, size $9 \times 5\frac{3}{4}$, $6\frac{1}{2} \times 4$

تكملة الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qasidah Munis-ul-Abrâr* *مونس الأبرار* which he composed in praise of 'Ali, the fourth *Khalifah*

Author Muhammad Tâhir محمد طاهر

Beginning -

الحمد لله رب العالمين أما بعد انك جوتي محتاج احب الله

فان محمد طاهر اين قصيدة را كه بمونس الأبرار موسوم است *

In a short preface the author tells us that as his *Qasidah*, entitled *Munis ul-Abrâr*, was too difficult to be understood by ordinary men he wrote the present commentary for general convenience

The author Muhammad Tâhir bin Muhammad Husayn ush-Shirâzî ul-Najafî ul-Qumî, a most bigoted Shi'ah, was, according to the author of the Kashf-ul-Hujub, fol 34^a, a contemporary of Muhammad bin Hasan ul-Hasanî ul-Hurr ul-'Âmilî who died in A.H. 1099 = A.D. 1688 (see Brock, vol II, p. 412). The latest authority quoted by the author (fol 114^b) is the Majâlis-ul-Mu'minin of Nûr Ullah Shûstari, written in A.H. 1010 = A.D. 1601 (see No 720).

The commentary, a very lengthy one abounds in a fierce denunciation of Sûfism and a most virulent refutation of the Sûfic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sûfic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqânî, Hasan Basrî, Ibrâhim Adham, Mâlik Dînâr, Shibli, Junayd, Fudayî bin 'Ayâd Bishî Hâfi, Dun Nûn Mîsrî, Abu Hafis, Abul 'Abbâs, Muhyî ud-Dîn Ibn ul-Arabi, Ahmad Gazzâlî, Sarî Saqatî, Bayzîd Bistâmî and several others. It may be noticed that the author quotes passages from numerous Sunnî writers particularly from Rûmî, for the sake of refutation.

In several places the author refers to his following previous compositions —

اربعین (see Kashf-ul-Hujub, fol 11^b), on fol 78^a

بعض العقلا, on fol 15^a

تبعہ عناسی, on fol 18^a

حکمة العارمى (see Kashf-ul-Hujub, fol 54^a) and بعض الدارس on fol 113^a

The Qasidah itself begins thus on fol 2^a —

بخون دیده نوشتیم بر در دیوار که چشم مردمی از اهل روزگار مدار

On the title-page the author is called محمد طاهر امشبانی

Written in ordinary Ta'liq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwarrîd Nawwâb of Fatna are found at the beginning and end of the copy

No. 958.

fol. 155, lines 14, size $9\frac{1}{2} \times 6$, $6\frac{1}{4} \times 3$

شرح خطبة شافعية

**SHARH-I KHUTBAH-I SHAQ-
SHAQIYAH.**An exhaustive Persian commentary on the *Khutbah-i Shaqshaqīyah*

Commentator: Imdād 'Alī امداد علی

Beginning —

طوبى لأديب هدرب شفا شفاء للتدبير حمد من عرف *

This is a commentary on the *Khutbah-i Shaqshaqīyah*, found in the beginning of the well-known Arabic work *Nahj-ul-Balāgat*, which consists of discourses, letters and sayings ascribed to 'Alī bin Abū Tālib, collected by Abul Hasan Muhammad bin Husayn bin Mūsā, better known as ash-Sharīf ur-Raḍī الشریف الرضى See *Hāḍ Khāḍ* vol vi, p 406 For the *Khutbah-i Shaqshaqīyah* see *Nahj-ul-Balāgat*, MS No 1853 (fol 11^b) Arab Hand-list

The commentator dedicates the work to the Wazīr Maḥdī 'Alī Khān Bahādur Sīpīdhār Jang

The commentator takes great pains in giving the explanation under the following different heads — الغد - الصرف - البحر - الملاحة - الرحمة - and last of all نعمة الاستدلال - فائدة The *Khutbah* treats of the prerogatives of 'Alī and his noble qualities

The date of completion of the commentary, given at the end, is A H 1247 = A D 1831

Written in fair Naskh

Not dated, 19th century

No. 959.

fol. 52, lines 14 size $7\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3$

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'di's *Gulistan*, without author's name

It consists of two sections. the first, or the prose section, begins thus with the following heading —

سخن جان نواز و بلند متضمن پندهای دلپسند و اندرهای
ارجمند ... جان پدر راستی گرین و نا راستکاران بدشن الم *

The second, viz the poetical section, begins thus on fol 32^b

ایات جان نواز و شیرین متضمن پندهای دلپسند و اندرهای
گرین سر هر دانش گرین و درس الم *

Written in fair Ta'liq

Not dated 19th century.

No. 960.

fol 54 lines 15 size $8\frac{1}{4} \times 5$, $6\frac{1}{4} \times 3$

The Same

Another copy of the above work, beginning —

سخن جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.

Not dated, 19th century.

THE END

